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PREFACE

With this issue the Christian Movement enters upon a new period of its history. Up to the present time it has been very largely the work of Dr. D. C. Greene, who, when in Japan, has carried for the most part the burden of Editorship. The earlier volumes were almost exclusively the work of his gifted pen, and while later assisted by Prof. E. W. Clement and Mr. G. M. Fisher, as well as by an increasing number of contributors, it is mainly due to his ability and painstaking labor that the Annual has gained the place that it holds to-day.

The loss occasioned by the necessary change of editors is in some measure compensated for by Dr. Greene's kind consent to prepare for the present issue the opening Chapter on General Survey in which as in former years he gives a clear and comprehensive review of the events of the past year. The other Associate Editors have also prepared important chapters which required such wide research and careful study as no one man could find time for in addition to his regular work. The Editor-in-Chief has confined himself for the most part to the work of compilation, believing that the best results could only thus be secured.

Responsibility for statements made in the Christian Movement must naturally rest with the individual writers. The volume is to be regarded as a consensus of views held by a large number of men qualified to

speak upon various subjects rather than the opinions of any one person or Editor.

In response to the generally expressed opinion that it would be desirable to issue the volume earlier in the year than has been customary, an especial effort was made to publish it during the month of June. It is hoped that the convenience for those in Japan who may thus have it during the summer, as well as the possibility of placing it in the hands of friends in England and America for use in the early fall, will justify this step, even though it be in a few instances at the sacrifice of the very latest statistics.

A study of this volume will doubtless reveal to many an unsuspected amount of Christian work yet remaining to be done. Japan is far less Christian than many suppose, particularly as regards the rural districts.

On the other hand perusal of other chapters should not only occasion deep gratitude at the extent to which Christian thought and activities have penetrated the national life, but must fill the reader with hope as to the early recognition of Japan as the first Christian nation of Asia.

It is our purpose to give as accurate a reflection as possible of the entire Christian Movement in Japan during the past year, but it may be said that certain chapters, particularly Chapter IV on Christian Education by Dr. Schneder, and Chapter IX on Distribution of Forces by Dr. Fulton, should furnish valuable suggestions for the Continuation Committee of the Edinburgh Conference, as well as assist in preparation for the visit to Japan of Dr. Mott in the near future.

The Chapter on Distribution of Forces is a compilation to which practically every Missionary in Japan has contributed, and hence its great value as

being the first attempt in the direction of gathering actual facts instead of mere opinions. The organization of the Missionary body has made this thorough study of the field possible, but what has been done should be strictly regarded as preliminary to further study and not as furnishing a basis for immediate action. The views of the leaders of the Japanese churches must be secured, and any action in the direction of division of the territory, any apportionment of responsibility should only follow the most cordial and full co-operation and conference with the Japanese Churches upon whom the burden rests even more heavily than upon the Missionaries and the Boards to give the Gospel to the country districts of Japan. Any misunderstanding on this point would greatly retard the desired results towards which this preliminary work aims.

Christian work in Korea is closely related to like service in Japan. Geographically and in every way the work is intimately connected. Large numbers of Japanese are now dwelling in Korea and likely to be influenced by what takes place there. Quite apart from any political consideration or relationship it has been thought to be helpful to include in this issue a brief statement of conditions in Korea as shedding light upon the general Christian Movement in this part of the East.

The attention of the reader is called to a particularly informing paper on the Association English Teacher Movement which gives a very thorough review of this unique and valuable form of Christian service in Japan.

Particular attention has been given this year to the preparation of the biographical sketches. These obituary notices have as far as possible been secured

from friends who have written especially for this volume, Appreciations, largely from the standpoint of the life in Japan, of those who have passed from among us during the past year. It is hoped that this will give an added interest to these contributions, and that they will serve to keep more fresh the sweet memories of those whom we cannot forget, and whose record is written in heaven.

In Appendix II a singularly compact and valuable table prepared by Dr. Pettee will be found, which should be studied in connection with his Chapter on Eleemosynary Enterprises on pages 25-32.

Many will doubtless find the Appendix III, Chronology of the Christian Movement in Japan by Prof. Clement, by no means the least interesting or valuable part of the volume. We have gathered here a mass of data for which many may seek in vain elsewhere.

An effort is made in this issue to increase its value by fuller indexing than formerly. Three indices will be found at the end of the volume. One, the ordinary general index of this volume, the second a biographical or personal index, and the third an index of the more important matter contained in the previous nine issues of the Christian Movement.

It is a matter of deep regret that we have been unable to secure contributions from prominent Japanese on various topics on which a Japanese might manifestly speak with fuller understanding. It is to be hoped that this defect may be remedied in subsequent issues. Undoubted value and interest would be added to the volume if those competent to speak on various subjects from the Japanese point of view could be persuaded to contribute to the Annual. There are features of the native Church which are little understood or appreciated by those unacquainted

with it. In financial matters, for example, scant credit is accorded, through misunderstanding, to the benevolence of the Christian body. Such funds do not generally pass through Mission channels and are not to any extent tabulated or reported. Doubtless if the facts were fully known as to the extent and amount of benevolence of the Japanese churches, many would be surprised. The activities of the Japanese churches along the line of direct evangelistic work, of educational work and of journalistic and literary effort, is singularly unrecognized even among those who would be expected to be quite familiar with these movements. It is greatly to be desired that in future issues more extended information on these and other topics may be secured, which shall help to place the Japanese churches in their true light in their relation to the whole Christian Movement in this land.

We are again indebted to Rev. H. M. Landis for patient and painstaking labor upon the table of statistics, made especially difficult this year by the earlier date of issue.

It is earnestly desired that those responsible in the several Missions shall in the future supply the Statistician with the latest figures as early in the year as possible, so that it shall not be necessary to include the figures for the previous year as in some cases is found unavoidable this year.

Special thanks are also due to Rev. D. S. Spencer, D.D., for work upon the Directory. The amount of time and labor that these parts of the volume represent can be understood only by those who have undertaken like tasks.

The Editor desires to thank most cordially all who have in any way aided in the preparation of the

volume, and they are many who have promptly and cheerfully responded to his calls for help.

Patient forbearance is craved for the omissions and short-comings of the volume, some of which the Editor sought earnestly to correct, and some of which appeared too late in the progress of the volume to remedy.

JOHN LINCOLN DEARING,

Editor.

75 Bluff,
Yokohama,
Japan.

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CHAPTER I

GENERAL SURVEY

By DANIEL CROSBY GREENE

I—FOREIGN AFFAIRS

The ninth annual issue of the *Christian Movement* covered in its general survey more than half of the year 1911. Mention was made of the new treaties between Japan and Great Britain, the United States, Germany and various other foreign powers. All the larger powers have now revised their treaties with Japan and have thus given their formal assent to the new regime. This revision of the treaties, in that it for the first time secures to Japan tariff autonomy and the control of her coasting trade, signalizes the end of her extra-territorial embarrassments, and this alone would give historical significance to the past year.

But the renewal of the Anglo-Japanese Alliance is also a noteworthy event, especially in view of the new clause embodied in it. This clause referring to treaties of arbitration reads: that nothing in this agreement "shall entail upon" either "contracting party an obligation to go to war with the Power with whom such treaty of arbitration is in force." This clause was confessedly inserted for the purpose of smoothing the way for the Anglo-American Arbitration Treaty,

and is worthy of great emphasis, not merely because of the place of this renewed alliance in Japan's diplomatic history, but because it may be said to mark a step forward in the world-wide peace movement. A treaty regulating the hunting of seal was also signed in Washington, December 14th, by representatives of the United States, Great Britain, Japan and Russia. It is hoped that this agreement will enable these nations to work in harmony; for alleged irregularities on the part of seal hunters have been a fruitful source of irritation for many years.

These various treaties, all the fruit of the labor of the late Marquis Komura, form a fitting close to his life work. He passed away November 26th of tuberculosis at the age of fifty-six. He was born a samurai of the small clan of Obi in southeastern Kyushu, in the year 1855. He was early sent to America where he spent two years in the Harvard Law School. On his return to Japan he first received an appointment in the Department of Justice, but was soon transferred to the diplomatic service where he was rapidly promoted from one responsible position to another. He was twice Minister of Foreign Affairs (1901-5 and 1908-11) in the two Katsura Cabinets. His name will always be especially associated with the exciting period of the Russo-Japanese war and the Portsmouth Treaty which marked its close, although the negotiation of the Anglo-Japanese Alliance (1902) is of hardly less historical significance.

His rapid promotions are also of great interest as illustrating the door which the present regime has opened for men of talent. While more or less complaint is still heard of the alleged domination of public affairs by the two great clans of Choshu and Satsuma, room is made in every ministry for men of proved

ability, irrespective of their origin, even though they may come, as Marquis Komura did, from a clan for generations back bitterly hostile to one or the other of those two great families. His career may thus be said to stand as an index of the dominance of the new, that is, the post-feudal conception of nationality in the thought of the nation. He was a great and patriotic statesman. His place in history is secure.

The annexation of Korea, also mentioned in the Survey of last year, was accomplished quietly. Aside from an alleged plot for the assassination of the Governor-General which, however serious it may have been, was frustrated before any overt step had been taken, the country appears to have been quiet. Certain prominent Christians are alleged to have had a share in this conspiracy and are under arrest. In some quarters, this has been taken as an indication of hostility to Christianity on the part of the Japanese authorities in Korea. Sensational charges to this effect have been widely circulated by certain newspaper correspondents; but whatever the private views of individual officials may have been, there is no reasonable ground for the assumption that the central authorities have sought to hamper the activity of the Christian community. In Japan proper, although it is evident that the purpose to preserve the secular character of the national schools and of all private schools belonging to the national system has been quite strictly adhered to, it is only fair to accept the repeated declarations of responsible officials that this is due to no spirit of antagonism to Christianity. As regards Korea, from both Roman Catholic and Protestant missionaries, there is unmistakable testimony to the degree of religious freedom enjoyed. On one occasion certainly,

not less than ¥ 10,000 was given the Y.M.C.A. in aid of its educational work.

The outbreak of the revolution in China, as a matter of course, awakened widespread interest in Japan. If common report be trusted, many of the most influential statesmen were at first strongly in favor of giving full moral support to the Manchu dynasty in its efforts to maintain its hold upon the empire; but it would appear that strict neutrality has been preserved. It was natural for the few remaining statesmen of the group so conspicuous in the early days of Meiji to view with anxiety the rise of a republic at their very doors, and to doubt the fitness of the Chinese people for republican institutions; for many who are themselves republicans by birth and training share in the same anxiety and the same doubt.

But whatever may be the adverse judgment of such men in responsible positions, there are among the Japanese many thoughtful students of Chinese history who have shown warm sympathy with the republican movement and who express the opinion that a careful consideration of that history warrants a hopeful view of the situation. They point to the democratic features of Chinese life and to the fact that from early times, in theory at least, the voice of the people has been regarded as the voice of Heaven.

A number of Japanese, how many is not known, have connected themselves with the republican movement. Among these have been two professors of international law, both men of national reputation, and it is understood that their counsels have had no small weight in framing the provisional government.

No sane observer would speak lightly of the great, the enormous, difficulties which lie in the path of the new government which is now taking over the re-

sponsibilities of the old Empire ; but there are substantial grounds for the hope that they will be overcome, possibly much sooner than many fear. First of all, there is no doubt that the foreign Powers will give their support to Yuan Shi Kai and his associates. None wishes to see the break-up of China, unless it may be the great Power of the north, and it is not probable that she is ready to risk at the present time the complications which the break-up would almost inevitably bring in its train. However much the statesmen of the great Powers may regret the downfall of the Manchu dynasty, there seems to be no other government available than that of the new Republic. The only course open to the Powers, therefore, is clearly that of doing what they can to give stability to the regime.

Then again, a new sense of nationality has been born among the people and with it has come a national patriotism not known before. Such a sentiment may as yet influence but a relatively small number ; still it is bound to spread, perhaps rapidly, among the Chinese people. If reports are true, not only the civil officials of the provisional government served with little or no salaries, but even many of the common soldiers have willingly accepted wages barely sufficient for the imperative necessities of life. Furthermore, they are understood also to have submitted, in the main, to discipline. In this respect, the reports which have reached Japan indicate that great self-restraint has been shown and to a degree superior to that displayed by the regularly trained forces of the Empire.

If this estimate be true, it would seem to show a larger capacity for administration on the part of the revolutionary leaders than they have generally re-

ceived credit for. Moreover, their readiness to efface themselves for the sake of smoothing the way for the administration of Yuan Shi Kai shows a patriotism which should impress their followers and thus make for a peaceful and harmonious settlement.

No other country is so intimately concerned in the course of events in China as Japan, and her thoughtful men in the government and out of it will watch the events of the current year with the deepest interest. Her trade with China amounts to more than one-fifth of her total foreign trade. In exports especially, this trade should be of ever-increasing importance, and would be endangered by long continued internal disorder.

Socially and politically also the new conditions are sure to react strongly upon Japan, and whether that reaction is to be healthful or unhealthful is the great question of the hour. If the Republic of China should bring into being a strong and beneficent government, able to hold its own in the counsels of the nations, it should tend to relieve Japan of the fear of encroachments from the Northwest, and enable her to give a less divided attention to her own domestic problems which press for solution.

II.—DOMESTIC AFFAIRS

THE NEW MINISTRY

In the field of Domestic Affairs the resignation of the Katsura Ministry, August 25th, claims the first place. Prince Katsura, or Marquis Katsura as he

was then entitled, became Minister-President for the second time July 1908, and had thus conducted the administration for three years. His Ministry had been a most able one ; but the country was becoming impatient of the large military and naval expenses, or rather perhaps of the heavy taxes which those expenses involved, and was eager for a change. Many thought, too, that the Ministry's programme for paying off the war debt called for larger annual appropriations than the nation could wisely be asked to pay.

It was asserted also by *The Japan Times*, a journal owned and edited by Japanese though printed in English, that Prince Katsura himself had confessed that the bureaucratic system which has hitherto obtained, had failed. Whether this alleged confession be entirely authentic or not, it is of course known that Prince Katsura depended upon a quasi-alliance with the *Seiyū-kai*, the Liberal Party in distinction from the Progressives, or Radical Party, in order to secure legislative sanction for his various policies. It is evident that he was convinced that this alliance could no longer be maintained without fundamental changes in his administrative schemes.

The *Seiyū-kai* is the strongest party constituting an absolute majority in the National Diet ; and with the help of certain independents whose support may be confidently relied upon, can effectively control legislation. It was natural then that the President of the Party, Marquis Saionji, should become Minister-President. Marquis Saionji, though the head of one of the old court noble families, had been the President of the *Seiyū-kai*, the name given to the more moderate liberal party of Japan, since Marquis (later Prince) Ito's resignation from that post. He has

been President of the Privy Council and as such was three times Acting Prime Minister. He was also Minister-President from January 1906 to July 1908. Marquis Saionji still retains the presidency of the *Seiyū-kai* and has brought into his Cabinet three of his political associates, thus securing a nearer approach to a party ministry than Japan has seen before.

This approach to party government is in accord with a growing public sentiment; for there are many thoughtful Japanese who believe that the British system is more consonant with the traditions of the Imperial House than the German system which has been more or less consciously adopted.

One of the most noted features of this new Ministry lies in the fact that the Treasury has been committed to Baron Yamamoto, for many years the Governor of the Bank of Japan. This means an earnest effort to secure an up-to-date business administration. The budget just submitted to the Diet shows the marks of the Baron's thoughtful purpose to curtail expenses so far as the interests of the nation will allow.

Naturally the full purpose of Baron Yamamoto is not revealed in the budget for the current year; but he has assured the Diet that a thorough investigation of the administration will be made with a view to the most careful economy, and the hope is held out of a substantial reduction of taxation from the beginning of the next fiscal year. As a matter of fact the Budget as sanctioned by the Diet shows an increase of a little over four million *yen* in the revenue and a little less than that amount in the disbursements.

THE BUDGET

The totals of the Budget are as follows :—

REVENUE			
	1912.	1911.	Increase.
Ordinary	¥502,555,805	¥494,916,497	¥7,639,308
			Decrease.
Extraordinary ...	70,336,061	73,987,419	3,651,358
			Increase.
Total	572,891,866	568,903,916	3,987,950

DISBURSEMENTS			
	1912.	1911.	Increase.
Ordinary	¥411,965,864	¥410,084,994	¥1,880,870
Extraordinary ...	160,926,002	158,818,922	2,107,080
Total	572,891,866	568,903,916	3,987,950

The War and Navy Departments pressed strongly for expansion, but have been induced to curtail their projects and await more prosperous times. The change of the railways from the narrow to the standard gauge, the provisional programme for which may be found on pages 17 and 18 of last year's CHRISTIAN MOVEMENT, has also been postponed.

PERSONNEL OF THE DIET

A few statistics regarding the Diet will be of interest in this connection.

The Upper House is composed of 360 members who last year were distributed as follows :—

Princes of the Blood...	...	...	...	14
Princes (Dukes)...	...	...	...	15
Marquises ...	...	...	...	29
Counts ...	...	...	...	17

Viscounts	68
Barons	56
Imperial Appointees (Life)	117
Elected to represent the 15 highest taxpayers of each Prefecture ...	44
	360

The Princes of the Blood, the Princes, and Marquises sit by virtue of their rank, but the other nobles are chosen by their respective orders and hold office for seven years.

The Lower House has 379 members who are chosen from 108 electoral districts. In arranging the districts it is provided that each town of over 25,000 inhabitants shall constitute an electoral district with one or more representatives according to its population. Each prefecture, after the exclusion of such towns, forms a single electoral district; each elector has but one vote. It was believed that in this way the votes would automatically distribute themselves so as to secure an equitable representation of the various national parties in the Diet, and experience is said to justify this belief.

There has been much opposition to the scheme, because the size of the rural districts renders campaigning very expensive for the candidates, since each one to meet his constituency must travel over the whole district, although possibly the votes may be distributed among eight or ten candidates.

A bill providing for diminishing the size of the electoral districts and increasing the membership of the lower house was rejected by the Peers, or at least, so modified as to lose its distinctive features and on conference between the Houses was dropped.

The representatives in the Lower House are distributed as regards ages as follows :—

Under 35.....	15	50-55.....	70
35-40.....	56	55-60.....	45
40-45.....	87	Above 60.....	13
45-50.....	93		

OCCUPATIONS

Government Officials ...	7	Merchants	32
Physicians	6	Farmers	99
Editors	16	Mechanics	2
Lawyers	64	Miners	6
Bankers	8	Miscellaneous... ..	30
Corporation Officials ...	19	Without definite callings.	90

The number of citizens possessing the right of suffrage at elections for members of the National Diet was at the last election, 1,582,676 ; for the prefectural legislatures, it was 2,434,256.

THE FACTORY LAW

The Factory Law enacted by the Diet last year has not yet been promulgated. It may be remembered that the date at which it should become operative was left to the discretion of the Ministry. The need of regulation is very great and the law, although far from satisfactory to the friends of the laboring classes, should bring relief to many over-worked women and young people.

THE ATTITUDE OF THE DEPARTMENT OF
EDUCATION TOWARD RELIGION

In the Article on Education in last year's CHRISTIAN MOVEMENT, attention was called to the in-

structions issued to the teachers of the common schools urging them to use their influence for the repair of Shinto shrines and the promotion of Shinto worship. It was suggested that this indicated a confession that the policy of a purely secular education was breaking down.

A different view has been expressed by some. These have regarded such exhortations on the part of the educational authorities as evidence of a purpose to check the progress of Christianity; but as has been said in an earlier paragraph of this issue, in referring to matters in Chosen, it is only fair to accept the express declaration of responsible officials, that these instructions have been issued in no partisan spirit.

The change in the Ministry, already described, has however rendered this a purely academic question; for the new Government has given unmistakable evidence of a friendly attitude toward Christianity and a disposition to emphasize the place of religion in society in a broad and liberal spirit.

The first step was taken by Mr. Tokunami, Vice-Minister of Home Affairs, in a circular sent out to the press. He declared plainly his conviction that education and religion should co-operate in the training of the young and that ethical instruction without the inspiration of religion was seriously defective. He proposed to call together a conference of representatives of the Shinto, Buddhist, and Christian faiths with a view to securing a better mutual acquaintance and an interchange of opinions regarding the ethico-religious questions of the day.

This circular was misunderstood by many. They claimed to see in it a deep laid scheme for bringing about a conglomerate religion which might become

organically connected with the State. This interpretation was in no wise justified by the wording of the circular or by the call for the conference which was ultimately issued.

The different religious bodies responded cordially, with the exception of the Eastern Branch of the great Shinshu Sect of Buddhists who showed themselves quite unwilling to take part in any gathering on an equal footing with the Christian Churches. The conference was opened March 25, with a dinner presided over by Mr. Hara, Minister of Home Affairs. His speech of welcome, while cordial and sympathetic, gave no intimation of any purpose beyond what lay upon the surface of the call. The next day the conference met and after prolonged discussion, passed the following resolutions:—

“ We acknowledge that the will of the Government authorities, which led us to hold the conference of the representatives of the three religions, is in conformity with the principle of the freedom of religious beliefs, to respect the authority of religion which each possesses, to promote national morality, and to improve public discipline, without departing from our original creeds; and that statesmen, religionists, and educationists, without interfering with one another, should maintain the honor of the Imperial Household and contribute to the progress of the times. As this is in accordance with our own purpose we comply with the request of the authorities and promise to make all possible effort for perfectly discharging the onerous duty of working for the advancement of the nation, always adhering to our own belief. Simultaneously, we hope that the Government authorities will never cease their endeavor to assist in realising the ultimate object of this conference. With these principles and

this object in view, we have made the following decisions:

(a) To foster and develop our respective creeds, to promote the welfare of the State, and to contribute to the development of national morality.

(b) To hope that the authorities concerned will respect religion, promote friendly relations between the statesmen, religionists, and educationists, and contribute to the progress of the nation."

This declaration, the translation of which is borrowed with only a few verbal changes from *The Japan Times*, has been thought by some to imply that the only religion those who framed it knew was patriotism. This interpretation is hardly reasonable. The preamble, which is in the main a reproduction of a draft presented by the Christian representatives, naturally laid great stress upon patriotism; for the severest charge against Christianity, though utterly groundless, has been that it undermined patriotism. On the other hand, in view of the scant time for mutual discussion, it was probably the wisest course for all parties to content themselves with the general assertion that each reserved to itself the right to deal with religious questions in its accustomed way. The principle of freedom of religious belief is stated in the most emphatic terms. In no respect is Christianity hampered or misrepresented by this declaration.

The following from an article written by the Rev. Hiromichi Kozaki for *Mission News*, though published before the Conference, represents probably the present opinion of the more thoughtful Christians:—

"Now, some may ask, 'What will be the result of such a Congress?' We think there will be no direct visible result. Still, the indirect result will be great. In the first place, public recognition of the importance

of religious instruction, hitherto almost ignored by the State, will be emphasized by this Congress. Our Government and public men, hitherto, have paid no attention to any religion whatever. Religion has been regarded as a sort of superstition, contributing nothing to the creation of good morals and the maintenance of good social customs. But now these views are to be changed, and all religions are to be treated with more respect than before. As to the status of Christianity, it will receive public recognition, which heretofore has been denied, and it will no longer be treated as the religion of a foreign country.

"We believe that, in the near future, a great interest will be awakened among our people, concerning religious matters, especially concerning the Christian religion itself, and thus the cause of evangelistic work will be thereby promoted much better than before."

Many new doors of opportunity should be opened before the Christian community and we have the right to hope that this will create a new sense of responsibility under the stimulus of which an important advance will be made in every department of Christian work.

As a further illustration of the liberal attitude of the present administration, it is proper to mention the recent appointment of the Hon. Soroku Ebara, M.P. as a life member of the House of Peers. This is, of course, an appointment by His Imperial Majesty, but it is assumed by all that it was made on the advice of the Ministry. Mr. Ebara has been for many years a member of the National Committee of the *Seiyū-kai* and is a man of wide influence in political affairs. He has also earned distinction in educational circles. At the same time he has been one of the foremost Christian laymen, and has

been actively interested in the distinctly religious work of his Church (The Methodist Church of Japan), as well as in the various humanitarian enterprises of the Christian community. He is universally respected and esteemed. How far his representative character as a Christian believer may have influenced the Imperial choice, it is impossible to say; but the chronological association of this appointment with the recent Conference of Religions has induced the widespread conviction that, whatever purpose there may have been to reward his services as a politician and educator, there was also present, possibly with controlling force, the desire to place an additional emphasis upon the Ministry's recognition of Christianity as a valued factor in the life of the nation.

While this is not, it should be said, the first time a Christian has received this honor, no other recipient has stood forth so conspicuously as a leader in the councils of the Church, and hence his entrance into the Upper House constitutes a significant, if not a unique, event in the history of the Church.

On the material side this hitherto unknown recognition of the Christian Church contains, we may trust, the promise of certain important privileges. Hitherto no purely Japanese ecclesiastical body has been able to hold property in its own name. As a consequence, a system of informal trusteeship has been relied upon, and it is not clearly known to what degree the law as it stands would protect the churches under this arrangement. While, so far as the writer is aware, no Church property has been lost by this absence of a recognized legal status, it is extremely desirable that some suitable scheme for the incorporation of Church organizations should be provided.

Some years ago, the Government of the day drafted a religions' bill which included such a provision ; but it was rejected by the Diet under Buddhist influence. In view of the step now taken and the friendly attitude of most of the Shinto and Buddhist bodies, as evinced by the Conference, it may be expected that a new bill would meet a kindlier fate.

Since it is understood that this new step was taken with the approval of the entire ministry, the Privy Council, and the Elder Statesmen, we may assume that it will not be retraced and that, as Mr. Kozaki says, Christianity will no longer be regarded as a foreign religion. Certainly it is right to expect that the Church will respond with new zeal to the appeal implied in this recognition of its place among the great social forces of the nation and it is a pleasure to record that reports from various quarters indicate that already a new impulse has been given to the work of the Churches and that the doors of opportunity are being entered with confident hope.

III.—THE BUSINESS WORLD

The year 1911 was not unprosperous, although there has been and still is, no little talk of the hard times. The grain crops were excellent. The earlier cereals, wheat, barley and rye, as well as the rice, were decidedly above the average, while the prices obtained were astonishingly high, especially in the case of rice. How far the farmers profited by these high prices, it is difficult to say, but there is no doubt that enough of the abnormal proceeds must have fallen to their share to make the year a fortunate one from their point of view.

The yield of the earlier cereals amounted in the aggregate to 21,901,469 *koku*,* approximately 284,719,000 bushels, as against a so-called normal crop of 20,714,347 *koku*. The rice crop is reported to have been 51,538,221 *koku*.

The foreign trade was the largest in Japan's history, amounting, for Japan proper, to the following totals:—Exports, ¥447,000,000; Imports, 513,000,000, that is, a grand total of ¥960,000,000, or if the trade of Chosen be added, ¥1,018,000,000.

Some concern has been manifested in view of the considerable excess of imports over exports; but the excess during 1911 would appear to be largely, probably fully, accounted for by two considerations: (1) The accumulation of stocks in anticipation of the new tariff schedule which came into operation in the summer; and (2) by the natural and inevitable purchase of machinery and other goods incident to the rapid expansion of Japanese industries and the changing habits of life of the people, which, taking them in the large, mean an increase of productive power.

The difference in value between the exports and imports is more than made up by foreign loans, municipal and otherwise. Some observers regard these loans as excessive, and it may well be that because of the low rate of interest, at which these loans have been contracted,—for from the point of view of the average Japanese the rates are low,—unwise expenditures have been made; but when one considers the gradual substitution of machinery for manual labor, and the large economies which the

* The *koku* is about 5.13 bushels, according to Brinkley's Dictionary.

introduction of foreign capital is making possible, one may well hesitate to share in that verdict.

Certainly the subject is too broad to be discussed at length in this volume; but attention may well be drawn to a few illustrations of the economies which certainly could not have been secured in the same large degree but for the help of foreign loans, whether the loans were made for these specific purposes or not.

First of all may be mentioned the street widening movement, connected as it is with more substantial buildings. This movement has brought about an enormous reduction in the losses by fire and this has been recognized by the great insurance companies. It is but a few years since it was difficult to secure insurance on buildings in Japanese cities, excepting at well-nigh prohibitive rates, while now, unless under very unfavorable conditions, insurance can be had at one half of one per cent or even less. The spread of the railway-banking and ware-housing systems, due in great degree to an easier money market, has also tended strongly to diminish the risk and the expense of business enterprises.

The manufacturing industries have during the year considerably increased their output and the new year has opened with a reasonable promise of further increase, although the hopes of a few years ago have not been fully realized, to the evident disappointment of many investors.

RAILWAYS

According to the latest returns of the Railway Bureau the mileage of the railways of Japan was at the beginning of 1912 as follows:—

	miles
Government lines in Japan proper	5,034.3
Private lines, ordinary gauge	278.8
„ „ light railways	306.9
	5,620.0
South Manchurian Railway.....	706.0
	6,326.0

Freight and Passenger returns were :—

	Passengers	Freight, Tons
Government lines	138,629,706	25,481,868
Private „	25,909,254	2,314,367
South Manchurian R'y.	2,349,088	3,922,164

RECEIPTS

	From Passengers	From Freight
Government lines	¥45,533,079	¥40,857,230
Private „	3,035,327	1,585,989
South Manchurian R'y.	3,264,638	11,641,529

THE COST OF LIVING

Like her Western sister nations, Japan is perplexed by the rapid increase in the cost of living. She has joined the family of civilized nations and shares the family vicissitudes. Much the same causes are operating in Japan as in Europe and America and the question of what those causes are is still under discussion. Into this phase of the subject it is not best to enter; but whatever widely operative causes there may have been, there are also certain local causes which may be pointed out

First of all, there is the rapid growth of Japan's foreign trade. Below are the figures at the close of each decade since the first year of the Meiji period. If one cares to follow the history more minutely, the figures for both exports and imports, for the successive years since 1868, the first year of Meiji, will be found on pages 33 and 34 of last year's CHRISTIAN MOVEMENT.

	Exports	Imports	Total
1868	¥ 15,553,473	¥ 10,693,072	¥ 26,246,545
1878	25,988,140	32,874,834	58,862,974
1888	65,705,510	65,455,234	131,160,744
1898	165,754,753	277,502,157	443,255,910
1908	378,245,673	436,257,462	814,503,135
1912	447,000,000	513,000,000	960,000,000

Of course allowance would need to be made for varying exchange between silver and gold prior to 1898 when Japan's currency came upon a gold basis, if a comparison were to be made with the trade of countries which maintained a gold standard during the same period ; but limiting the discussion to Japan, and making the largest allowance for the differing standard as well as for the changed value of the yen, the growth will be seen to be enormous. In the early days native commodities of all sorts were extremely low in price as compared with similar commodities in other lands. It was inevitable that the growth of foreign trade should tend to bring prices to the foreign level.

Again, the gradual rise of the standard of living has undoubtedly had an important effect in raising the cost. The laboring classes even indulge in many things which forty years ago would have seemed quite beyond their reach. A Japanese writer has pointed out the fact that very many who years ago,

if they ate rice at all, mixed it with barley or millet, now insist on unmixed rice. They wear better, or at least more expensive, clothing and some certainly who would have contented themselves with *mushiro** for their floors now expect *tatami*; many relatively poor persons also have clocks or watches. If those who complain were willing to live as their fathers did, the difference in the cost would be, relatively to their income, hardly noticeable,—probably it would be less than it was a generation ago.

Furthermore, this question is more especially a problem of the town or city and is greatly affected by the increasing flow of population toward commercial or industrial centres. This means of course higher prices for land, and this movement of land prices is enhanced by street widening, which however important in the eyes of the reformer, in the aggregate greatly diminishes the surface available for building purposes and hence increases the cost of what remains. Much land in Tokyo which five years ago could have been bought for ¥5.00 per square yard, could hardly be bought to-day for two and a half times that sum. In certain of the rapidly growing suburbs, land is worth ten times what it could have been purchased for less than ten years ago.

Taking all this into consideration, there would seem to be no particular mystery about this to some minds puzzling question; but mystery or not, it none the less remains a cause of harrassing perplexity to large numbers among the lower classes of salaried men, including teachers in the municipal schools.

* The *mushiro* is a coarse matting made of rice straw, while the *tatami* are made of a kind of reed matting over a thick mattress of straw quilted quite hard.

The Treasury Department from time to time publishes tables indicating the relative price of certain of the more important articles of diet, clothing, etc. According to a recent calculation the increase in such articles as compared with ten years ago was :—

Foodstuffs	35	per cent.
Clothing	13	„ „
Fuel and Lights	3	„ „

In the same time wages increased as follows :—

For those engaged in Agriculture.....	32.6	per cent.
„ „ „ Clothing trades ...	39.3	„ „
„ „ „ Building „ ...	53.5	„ „
„ „ „ Furniture making.	44.5	„ „
„ „ „ Printing „ ...	52.	„ „

Of course no such figures can be taken as quite conclusive ; still it would appear that the wage-earning classes are better off than ever before, in spite of the hard times. If frugal they should be able to lay by a larger proportion of their income, and this view appears to be confirmed by the report of the Post Office. The amount remaining on deposit in the postal savings banks at the close of 1909 (later statistics are not published in the government manuals) was ¥133,401,284. In 1906, the amount was only ¥81,539,984. The number of depositors was 11,688,126 and 8,658,791 respectively. It may be assumed that a considerable proportion of these depositors were comparatively lowly people.

It is the next grade above upon which the heaviest burden rests. For very many, it is indeed a heavy burden, and if the investigations promised by the present Ministry result, as it is hoped they may, in large administrative economies, and lighter taxes, it will be a most welcome relief.

MISCELLANEOUS NOTES

Attention has been called in previous issues to the gradual increase of tillage land. According to the Government Gazette of Jan. 11, 1912, this increase amounted to rather more than 2.4 per cent. between 1902 and 1909. The total acreage in the latter year was approximately 132,227,000 acres, of which 43,901,000 acres produced only one crop a year, a decline of a trifle less than 3.5 per cent. in the eight years mentioned. On the other hand the gain in the two crop area was 11.5 per cent.

The Gazette also gives statistics illustrating the extent to which purely manual labor is giving way to horses and cattle in farm tillage. In the case of rice land there was an increase of over 11.5 per cent. in the area cultivated by means of horses or cattle, and of over 19 per cent. in the case of other tillage lands, during the eight years 1902-09.

Slightly over 50 per cent. of the rice land of Japan was tilled by the owners in 1909, the remainder by tenant farmers. Of other fields, 60.3 per cent. were tilled by the owners. In both cases there was a slight increase, less than one half of one per cent., in the acreage tilled by tenant farmers during the eight years covered by the report.

CHAPTER II

ELEEMOSYNARY ENTERPRISES

By JAS. H. PETTEE

The leading event during 1911, judged from the standpoint of the nation at large, was the magnificent grant made by His Majesty the Emperor on February eleventh of one and a half million yen to start a fund for the relief of the sick poor in the Empire. As extended notice of this Imperial gift was made in the ninth annual issue of *The Christian Movement in Japan*, I will not dwell upon it at length here but go on to report that the fund for this worthy enterprise thus happily inaugurated has been supplemented by a large number of subscriptions mainly from men of wealth until the twenty millions aimed at has not only been reached, but exceeded by some four million *yen*, and a halt has been called to further solicitations. *Yen* five million has been paid in but as some of the pledges extend over a number of years and the very magnitude of the work undertaken demands careful planning, the enterprise is not yet in actual operation. The whole matter has been committed to a large representative board of management with ex-Premier Katsura at its head.

As this goes to press a meeting of the trustees is about to be held to decide upon lines of operation. The tentative plan drawn up includes the building of a large free hospital at Akabane on land formerly

used for a naval arsenal. This hospital is to be finished by the end of next year. There will be eight branches in the neediest sections of Tokyo. These are to open early in April of the present year. Free tickets will be distributed all over Japan, and after a thorough trial at the capital other charity hospitals will be opened in the various prefectures.

There are according to the latest statistics I have been able to secure, some fifty-one officially recognized *seiryoin* or free dispensaries in the whole country. Some of these are frauds, that is, under pretense of being free dispensaries for the poor they are more or less money-making concerns. Others are not satisfactorily organized for permanent work. It is greatly to be hoped that the managing board of the *saisei-kwai*, possibly with the assistance of the government, will make a thorough investigation of existing organizations, and extend their aid through the deserving ones among them, rather than needlessly multiply rival institutions for this one form of social relief work. A tendency is noticeable toward the starting of new dispensaries in the hope of securing some of the plums to fall from this great tree of medical relief work. Great wisdom will be needed in devising and putting into successful operation relief plans that will be a real benefit to the distressed poor, and a safeguard to the public health.

Her Majesty the Empress spends a part of each winter at the detached palace in Numazu. As one of her many charities, she has been in the habit during the past few years of presenting small sums of money to every person over seventy years of age at Numazu and two neighboring villages. These little gifts alone have totalled since 1906 almost five thousand *yen*, divided among an average of 1100 persons.

The fourth annual meeting of the *Kankwa Kyusai Jigyō Kōshū Kwai*, the Japanese elaborate synonym for School of Charities, was held in November last in Tokyo, and marked progress along various lines. This annual gathering is held under the auspices and at the expense of the Charity Bureau in the Home Department of the central Government. It brings together some 150 specialists and gives opportunity for a free expression of experiences and views. Buddhists are in the majority but Christians are the most influential by reason of their greater success and more progressive views.

For example at the meeting last fall, Mr. Ishii of the Okayama Orphanage was listened to with marked respect as he told of his own experience, and gave expression to his up-to-date views on the proper way of caring for society's waifs.

This well-known institution, I may remark in passing, is revising its charter so as to carry on various forms of social service at its branches in Osaka and Hyuga. The wealthy banker and philanthropist Mr. Sumitomo gives Mr. Ishii 150 *yen* per month for night schools, day nurseries and similar forms of work for poor people in the southern section of Osaka. Steps are under way for securing gifts from other men of means and a benevolent mind, to engage in like relief work in the northern portion of that great city. The Orphanage also is doing what it can in the line of self-help by developing its large farm down in Hyuga, and following the leadership of the West in such matters, is emphasizing increasingly the plan of placing orphans and other society waifs in the homes of reliable people in the country districts round about Okayama.

The urgent need of reform in factory laws to which

reference was made in last year's report has been partially met by the Factory Law promulgated by Imperial Ordinance on March 28th last. The law has not yet however gone into effect and so many loop-holes are provided to meet existing factory conditions that it is likely to be years before public sentiment makes itself felt in the thorough-going reform of labor conditions among mill operatives. Some of the worst abuses however are in process of eradication, and further improvement may be expected provided agitation is kept up, and the general business affairs of the nation get into satisfactory shape.

There are three other matters now receiving special attention at the hands of government and other experts to which I desire to call attention.

First, an extended movement for model tenements for the poor (*nagaya kairyo*), to use the Japanese expression.) Considerable progress has already been made in Tokyo, Aomori, Osaka and other cities.

Second, arranging for the loaning of money at a low rate of interest to the worthy poor. This is known in Japanese as *teiri shikin yūtsū jigyoō*. It is a matter of common knowledge that the unfortunate poor suffer terribly at the hands of merciless pawn-brokers and money-lenders. I have personally known of cases in which a 30% interest was charged. The Rev. T. Hachihama, who has served as pastor of *Kumiai* churches in Kyoto and Kobe and as editor of the organ of the Japan Union of Christian Endeavor, has been appointed by the government to make a special investigation of this whole subject, formulate plans for relief and help carry them into execution.

Third, relief for the unemployed by securing for them work. The attention of all thoughtful Japanese interested in social matters is being called with growing

insistency to the alarming exodus of small farmers to the cities where they easily fall a prey to the immoral employment offices known as *kuchi-ire*. Recent investigations go to show that the average acreage of Japanese farmers is only $1\frac{1}{4}$ acres (5 *tan*) of paddy field and 1 acre (4 *tan*) of other land (*hatake*), the average harvest from which produces but *yen* 150 or 160 a year. Of course the farmer and his family supplement this with other earnings, but it is hardly surprising that under such hard conditions there should be a rushing stream of humanity cityward.

Here is seen a pressing call for organized effort of some sort by the Christians of every city. Something is already being done by the Salvation Army, Y.M.C.A., and local Christian bodies. In Okayama a good deacon gives all his time to the conduct of this kind of practical relief work under the name of *shokugyō shōkai jigyo*. Where it is prompted by a Christian motive it never fails to command the general confidence and assistance of the community, including especially the police department of the local government. There is call for more such work conducted in an inexpensive and thoroughly brotherly fashion.

A recent official publication gives some statistics about matters eleemosynary which seem to me both informing and interesting. The total number of officially recognized charitable institutions in Japan is 414. These reported a total of gifts for 1910 amounting to 1,318,647 *yen* and a total endowment of 4,039,385 *yen*. Some 2,653 persons are employed in carrying on this work, and last year they cared for (aside from the medical work) 14,439 persons. In the charity hospitals and free dispensaries 970,233 visits are reported, while 31,584 cases received special

help. Of these 414 institutions, 25 were established and are controlled by foreigners, while two others were founded by foreigners but are now under Japanese control, and yet five others while nominally Japanese are believed to be largely supported and controlled by foreigners.

CLASSIFICATION OF THE 414 INSTITUTIONS

Orphanages or allied institutions	...	...	...	...	136
For Old People (Yoroin)	...	...	...	...	12
Homes for Unfortunate Women	...	...	...	...	2
Asylums for Feeble-minded or Schools for Blind and Deaf Mutes	...	...	...	...	71
Reform Schools	...	...	...	...	53
Help for very poor (<i>Kyumin Kyusai</i>)	...	...	...	...	28
Employment Bureaus	...	...	...	...	25
Free Dispensaries	...	...	...	...	51
Free Lodgings	...	...	...	...	4
Relief for Soldiers' Families	...	...	...	...	3
Miscellaneous Charities	...	...	...	...	29
Total	...	...	...	...	414

Mr. Taneaki Hara's Home for Ex-convicts deservedly stands at the head of that branch of eleemosynary effort. So long as he can continue to show over 70% of reformation in the cases that come under his care his work should be sustained.

Mr. Asashiro Muramatsu of Kobe dealing with a smaller number of cases gets even a larger proportion of satisfactory results than the Tokyo pioneer. This Kobe Home, together with other charities, has met with a severe loss in the death on November first of its chief patroness Miss Eliza Talcott. Her benefactions were so quietly given that few knew of them. More than once she went without a new dress or some other needed article in order to tide this Home for discharged criminals over a hard place.

It is interesting to note that on an average each one of these Homes befriends 35 persons every year. Also that out of a total of 135,582 persons discharged from Japanese prisons during 1910, only 2371 were thus aided, showing that here too much remains to be done.

Among interesting statistics for 1911, I find the following:—

Persons aided from the public coffers 129,156.

Charity patients in all government hospitals 28,484.

Also out-patients 15,554.

Insane cared for at public expense 1,931.

Sick or injured picked up in the street by police and given free aid 5,886.

Lepers given free aid 1,156.

Patients in infectious hospitals 32,221.

Licensed prostitutes in lock hospitals 43,233.

Other prostitutes cared for 351.

The sections requiring most assistance, are in order, Tokyo, Kyoto, Hokkaido, Osaka, Fukuoka and Nagano (ken).

Those requiring the least public assistance, Okinawa (Loochoo Is.) Wakayama and Oita.

As showing where the greatest poverty is found the following tables are of interest:—

In Toyama ken 86 families out of every 1000 cannot pay a *rin* of taxes. In Tottori city 78, Miyagi ken 55, (Sendai city 56) cities in Gifu ken 35, Tottori ken 28, and Gifu ken 27 houses out of every 1000 are freed from all taxes. In the next higher grade those ranked as very poor but able to pay some tax, the order is nearly the same, Toyama ken leading with 535 such families, the cities in Gifu ken 386, in Iwate ken 234, and Miyagi ken 167. The best record is made by Kagoshima and Nagano prefectures, where

none are entirely freed from taxes, and Saga and Tokyo, in which cities there are nine each.

Last October the great Osaka daily, *The Mainichi Shimbun* opened a travelling hospital in the southern part of the city of Osaka. The free services of several physicians and nurses were obtained, and twice a week the medical needs of the very poor were attended to at a total expense of ¥1300. After remaining in one place a month and a half this free hospital is opened in another district and thus becomes a *junkwai byoin* or travelling hospital.

One of the most extensive and signally successful charities in Japan is that of the Western Hongwanji in Kyoto, a Buddhist organization at whose head is the able priest Akamatsu Renjo. More than 450,000 persons have contributed to its support. It has a total endowment of ¥1,075,159. and used during 1911 some ¥60,000. which was only one-quarter of its income from gifts, government grant and interest, the balance being added to its endowment. It assists war veterans in Kyoto, and supports a Nurses' training school in Hiroshima, also a Buddhist monastery, an orphanage and a home for ex-convicts in the same city. It is noticeable that the Buddhists are paying increased attention to eleemosynary enterprises.

Indeed Japan as a whole is making steady not to say phenomenal progress in the conduct of her charities, large and small, public and private. Christians as well as others must see to it that they keep abreast of the best thought of the age in this important department of helpful service for mankind.

Note:—A List of Eleemosynary Institutions under Christian Direction which has been prepared by Dr. Pettie in connection with the above Chapter will be found in the Appendix.

CHAPTER III

RECENT DEVELOPMENTS OF THE PEACE MOVEMENT IN JAPAN

BY GILBERT BOWLES

The last annual review of the peace movement in Japan sketched some of the "difficulties" and "favoring conditions." It may still be said that the greatest obstacle is the lack of a clear vision of the character and extent of the peace movement in Europe and America. This is clearly shown by the fact that most of the Japanese who come into close contact with the best peace workers in Europe and America become intelligent supporters of the cause in their own land. The hope is entertained that within the next few years one of the annual International Peace Congresses may be held in Japan.

The leading events in connection with the peace movement in Japan since May 1911 may be grouped around the following subjects :

WORK OF DR. DAVID STARR JORDAN

During the summer careful *preparation* had been made by the Japan Peace Society, the American Peace Society of Japan and other representative organizations for the work of Dr. David Starr Jordan, President of Leland Stanford University, California, and Chief Director of the World Peace Foundation,

Boston, who arrived at Yokohama on August the 25th, 1911.

Before the international foreign community at Karuizawa, Dr. Jordan gave two lectures to large audiences under the auspices of the American Peace Society of Japan.

In Tokyo the *Welcome Meeting* was held in the garden of Count Okuma on September the 4th, the Count, as President of the Japan Peace Society, giving the address of welcome. After a brief visit to Sendai, Dr. Jordan's campaign in Tokyo was introduced by a luncheon at Count Okuma's, attended by General Terauchi, Governor General of Korea, Baron Takahashi, President of the Bank of Japan, Baron Ishii, Vice Minister of Foreign Affairs, Baron Shibusawa, Baron Y. Iwasaki and other leading men.

The following is a list of Dr. Jordan's principal lectures in Tokyo, not including many after dinner speeches: Aoyama Gakuin, "Clean Living;" Y.M.C.A., "Strength of Being Clean;" Higher Commercial School, "Saving Time;" Waseda University, "Arbitration;" Keio University, "Influences for Peace;" Women's University, "Higher Education of Woman;" Japan Peace Society, "The Case against War;" Imperial University, "War and Manhood;" Shiba Buddhist Temple, "Peace."

Tour of the Large Cities. Dr. Jordan spoke in the largest halls, usually under the Chairmanship of the Mayor, of the following cities: Sendai, Yokohama, Nagoya, Kyoto, Kobe, Okayama and Osaka, the meeting in the latter city being the largest one held in Japan. Dinners were given in nearly all of these cities, attended by Governors, Mayors and other leading men.

Visit to Korea. Dr. Jordan spent one week in

Korea, studying conditions, interviewing men and lecturing before various organizations. On this tour, as in a large part of his other work, Dr. Jordan was accompanied by Mrs. Jordan.

The Results of Dr. Jordan's Visit were felt by the whole nation, his addresses being given the widest publicity through the Press. What criticisms there were, were mostly directed not against Dr. Jordan personally, but rather at the conditions prevailing in lands which, while holding great peace congresses and sending out peace workers, continue to increase their own equipments for war.

MR. HAMILTON HOLT'S VISIT TO JAPAN

Mr. Hamilton Holt of New York, Editor of *The Independent*, one of the Directors of the World Peace Foundation, Boston, and President of the Baltimore National Peace Congress, arrived at Yokohama on September the 23rd, accompanied by Mr. Lindsay Russel, President of the Japan Peace Society of New York.

Mr. Holt came to Japan for rest, personal interviews and investigation of diplomatic problems, rather than peace lectures, though besides the numerous after dinner speeches, usually on some phase of the peace movement, he gave his well-known lecture "The Federation of the World" at the Y.M.C.A. Hall, Tokyo, under the auspices of the Japan Peace Society. He also addressed the Osaka Peace Society.

DR. JOHN WESLEY HILL AND THE INTERNATIONAL PEACE FORUM

Dr. John Wesley Hill, President of the International Peace Forum of New York City, of which

President Taft is the Honorary President, spent November and half of December in Japan and Korea. His work was largely in the form of personal interviews, though he spoke frequently in various churches.

As a result of Dr. Hill's work the Japan Branch of the International Peace Forum was organized in Tokyo with Baron Shibusawa as President, Viscount Kaneko, Vice-President, Baron Sakatani, Honorary Vice-President, and Mr. Henry Satoh, Executive Secretary. The new Society puts especial emphasis upon securing industrial peace as a basis for international peace, having petitioned the Diet for the passage of a Bill providing for the arbitration of industrial disputes.

THE JAPAN PEACE SOCIETY

Lectures : On June the 18th a public meeting was held in the Unitarian Church, Mita, Tokyo. From 1 to 6 P.M. about 600 people listened to Dr. Kuroita of the Imperial University, Count Okuma, and Hon. S. Shimada, the latter making a peace address which has been called his "declaration of faith."

The lecture meetings of the autumn have already been reported in connection with the work of Dr. Jordan and Mr. Holt. Since the return of Baron Sakatani from the Berne Peace Conference of Economists he has spoken about thirty times before educational, economic and other organizations.

The Chinese Situation. A joint committee of the Japan Peace Society and the American Peace Society of Japan decided to enter into telegraphic communication with the American Peace Society, Washington, D.C., and the British National Peace Council of

London, relative to cooperation in sending an appeal to the Chinese people urging an early restoration of peace. Before the exchange of messages had been completed new developments arose as a result of the efforts of the Governments of Japan and Great Britain. It was then decided to let the matter drop for the time being. Although there are no visible results of the action of the two societies, valuable lessons have been learned.

Three New Branches of the Japan Peace Society were organized during the past summer and autumn, viz:

The Osaka Peace Society was organized, on June 23rd, with Mayor S. Umemura as President, and Mr. N. Kato as Executive Secretary, the office being located in the Chamber of Commerce.

The Kobe Peace Society was formed on September the 5th, with Mayor F. Kajima as President, and Hon. S. Ito, ex-M.P. and Rev. M. Watanabe as Secretaries. The office is located in the Rooms of the Business Men's Association.

The Miyagi (Prefectural) Peace Society was organized at Sendai October the 8th, with Governor S. Terada as President, Mr. S. Kouda as Secretary, and President M. Sawayanagi of the Tohoku University as Adviser. The office is located in the City Hall of Sendai. Count Okuma visited Sendai at the Inaugural Meeting of the Society.

All three of these societies are supported by the leading business men, officials, educators, journalists and religious workers in their respective communities. Preparations are well under way for the organization of societies in Nagoya, Sendai and Okayama.

Literature. Primarily for the use of speakers on Peace Sunday, but with a larger circle of readers in

view, there was published in December "A Collection of Peace Arguments," being selections from addresses and articles by Count Okuma, Baron Shibusawa, President Kamada of Keio University, President Takata of Waseda University, Dr. Terao of the Imperial University, Mayor Ozaki of Tokyo, Hon. S. Ebara and Dr. Ukita. The booklet is prefaced by the message which was given to Baron Tsuzuki, Japan's Chief Delegate to the Second Hague Conference, by H. I. M. The Emperor of Japan.

The best work of the year in the way of peace literature has been the providing of more articles for the daily press and the best magazines, which have shown a keen appreciation of the value of the peace movement.

Peace Sunday. The Japan Peace Society sent out, through the secular, Buddhist and Christian periodicals, announcements relative to the observance of "Peace Sunday" on December the 17th.

In Tokyo a large public meeting was held under the auspices of the Japan Peace Society, the speakers being Mr. Higuchi, editor of "New Japan," Prof. Shio of Waseda University, Rev. S. Abe, Dr. Ukita, editor of "The Sun" and Baron Sakatani.

The Sixth Annual Meeting of the Japan Peace Society was held at the Y.M.C.A. Hall, Tokyo, on January the 29th, 1912. At the business session the Board of Directors was authorized to take steps to incorporate the Society.

Baron Sakatani presided at the public meeting. Count Okuma, President of the Society, although coming against the advice of his physician said he could not lose the opportunity of speaking once more for peace, being especially desirous of an early restora-

tion of peace in China. Hon. S. Shimada spoke concerning his recent tour in America.

Recent Developments. 1. The election of Baron Y. Sakatani, ex-Minister of Finance, as one of the Vice-Presidents and Chief Director of the work of the organization. Baron Sakatani's practical experience in political and financial affairs, and his reputation for integrity and hard work make it evident that under his leadership the Society will gain steadily in stability and aggressiveness.

2. The addition of a number of other representative men to the list of officers. Among these are Baron Shibusawa, President of the First Bank, Honorary Councillor; T. Miyaoka Esq., Japan's representative in the House Tax Arbitration Case at The Hague, Councillor; Dr. Takata, President of Waseda University, S. Hayakawa, General Manager of the Mitsui Bank, Dr. I. Nitobe, author of "Bushido" and President of the First High School, Hon. S. Shimada, M.P., one of the best speakers in Parliament, and Hon. Y. Ozaki, M.P., Mayor of Tokyo, new members of the Board of Directors.

3. One of the leading business men has lately given five hundred *yen*, another one thousand *yen* and one of the well-known companies has promised a donation. The Honorary Commercial Commissioners who went to America three years ago are taking an active interest in the work of the Society.

4. The office has been located at No. 6, Yarnashirocho, near the Imperial Hotel, in the Tokyo Statistical Society Building, with telephone and other conveniences.

5. The Industrial Bank of Japan, of which Dr. J. Soyeda, a well-known financier, is President, has consented to act as Trust Officer of the Society.

THE ORIENTAL PEACE SOCIETY

This Society, organized at Kyoto in 1907, has for its leading workers professors in the Doshisha and the Imperial University.

The Society puts especial emphasis upon the entertainment of foreign visitors as a means of promoting cordial relations between the East and West. The officers held one informal conference with representatives of the American Peace Society of Japan and the Japan Peace Society.

THE CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE

The Department of Intercourse and Education has since January 1912, been represented in Japan by T. Miyaoka Esq., of Tokyo, as Special Correspondent.

THE ASSOCIATION FOR INTERNATIONAL CONCILIATION

The headquarters of the association are in Paris and its Japan representative T. Miyaoka Esq., is a member of the Tokyo Bar.

THE FRIEND PEACE SCHOLARSHIP ASSOCIATION

The association was founded in 1911 by Mr. Theodore Richards, business manager of "The Friend," of Honolulu, by a gift of \$3,000, providing for four year scholarships for five boys, graduates of Japanese Middle Schools, in the Mid-Pacific Institute of Honolulu. Five boys sailed from

Yokohama on August 31st, having been selected from twenty fine candidates in the competitive English essay contest on the subject: "The Relations between Japan and the United States, and How can they be best Maintained?" In March 1912 the largest of the five boys was called back to Tokyo to pass the physical examination for compulsory military service.

Count Okuma is Chairman of the Executive Committee of the Association, with Baron Shibusawa, Baron Kikuchi, Mayor Ozaki of Tokyo, Dr. Nitobe and other leading men as members.

VISIT OF DR. NITOBÉ AND MR. SHIMADA TO AMERICA

Near the end of August last the Japan Peace Society gave a farewell dinner for Hon. S. Shimada, M.P., and Dr. I. Nitobe before their departure for America, Mr. Shimada primarily for work among his own countrymen on the Pacific Coast and Dr. Nitobe as the First Exchange Lecturer to six of the large universities in the United States.

Partly as a result of correspondence between the peace societies in Japan and America, Mr. Shimada extended his lectures to the Eastern States. Among the large audiences which he addressed was one at Washington, D.C., where he spoke on the same platform with President Taft, in favour of the arbitration treaties. The welcome which Mr. Shimada received in America was genuine and the work which he did there and which he has done since his return to Japan on January the 5th, will be of great value in the promotion of cordial relations between the two countries.

THE AMERICAN PEACE SOCIETY OF JAPAN

The Society was organized January 30th, 1911, has had the cordial support of the leading American business and professional men, missionaries and officials resident in Japan.

The work of the past year is indicated by the following words of H. E. Charles Page Bryan, American Ambassador, spoken at the Annual Meeting held at the Foreign Board of Trade Rooms, Yokohama, February the 16th, 1912:—

“I am especially impressed by the practical ideas that you have put into effect, such as the bringing into closer touch the different groups of Americans, with a view of prompting a united effort by business and professional men, missionaries and our Government officials, to further the patriotic ends of your Society. It is an admirable plan to furnish material to American periodicals, and to give their readers a clear conception of the Japanese attitude towards peace work and a better understanding of this nation's ideas on kindred subjects.”

The Resolutions adopted at this Annual Meeting authorized the Executive Committee:—

(1) To notify the International Peace Bureau at Berne, Switzerland, of the Society's approval of the Bureau's Statutes, thus placing the Society on the list of co-operating organizations.

(2) Through the Press to convey to the Japanese Government and people an expression of appreciation of the many courtesies shown to the various groups of American visitors.

(3) To confer with other organizations relative to the establishment of an international institution,

where all classes of foreign residents, also persons closely associated with Japanese in other lands, may obtain a working knowledge of the Japanese language and an insight into Japanese life.

(4) To co-operate with other representative organizations of the foreign community in taking immediate steps towards raising and forwarding relief funds to the Chinese Central Relief Committee in Shanghai.

(5) To send to Senator Burton, President of the American Peace Society, Washington, D.C., the following cable:—

“Annual Meeting American Peace Society
Japan urges ratification General Arbitration
Treaties.”

CHAPTER IV

CHRISTIAN EDUCATION

By D. B. SCHNEDER

This year the part of The Christian Movement which deals with education is devoted exclusively to a survey of Christian education. It is believed that a glance at this whole field of Christian activity, together with a statement of its recent progress, its defects and needs, its mission and its problems, will be of particular timeliness at this stage of Christian history in Japan. Christianity is to-day face to face with a situation that presents distinctively new features, and it is important for Christian education to take stock of itself and consider how it may best meet the future. In the study of the situation here undertaken the past ten years were kept specially in mind, because while the Instruction issued by the Department of Education in 1899 created great uneasiness in all Christian education circles, by the year 1901 or 1902, the schools had in the main recovered confidence, and it so turned out that for the boys' schools at least the ten years that have intervened between then and now mark a new era in the history of Christian education in Japan.

In the reference to the different schools the geographical order is followed. This is done with the idea that more and more as the spirit of unity grows the habit of thinking and planning with the whole country in view should be cultivated. How any form

of Christian work is geographically distributed, rather than what its denominational relations are, should more and more become the important question.

This sketch includes also the Roman and Greek Catholic educational activities, although the treatment of this work is necessarily more meager than that of the Protestant bodies.

It is to be added that this survey does not take into account any Christian educational work in Chosen or Taiwan.

SCHOOLS FOR YOUNG MEN

The Tōhoku Gakuin

Taking up first education for young men and boys above the ordinary elementary grade, that is, above the age of about twelve, it is to be stated that there is only one point north of Tokyo where there is Christian educational work for young men, namely, at Sendai. In Sendai is located the Tohoku Gakuin (North Japan College). This institution was established in 1886 by Revs. Masayoshi Oshikawa and William E. Hoy as a training school for evangelists. However, through the heroic and self-sacrificing labors of these two men and others who came to their assistance the school developed, so that at present it is an institution having a middle school, a higher (or collegiate) and a theological course. The middle school is recognized by the Government as giving an education of middle school grade, and the higher and theological courses together are recognized as a *semmon gakko* (special school). The middle school course is five years long, the higher course three years, and the theological course also three years, which however must be preceded by at least two years of preparatory study in the higher course.

There is also a special theological course of three years for such as for various reasons cannot take a full preliminary course of training. The school has a good theological building, only a temporary building for its higher course, and a good building for its middle school that was erected in 1905. Being located in the heart of the city its grounds are insufficient. Its theological students, including candidates in the higher course, number 17, as over against 11 ten years ago; its higher course 12, to 7 ten years ago; and its middle school course 365, to 149 ten years ago. The total number in the institution is 394 and the total number of graduates in the three courses is 67, 35 and 262 respectively. In the middle school the number of applicants exceeds the number that can be taken. The school is independent in organization, but is subsidized by the Reformed Church in the United States and recognized by the Synod of the Nippon Kirisuto Kyokwai (Church of Christ in Japan) as one of its schools.

Sendai Roman Catholic Theological School There is also a Roman Catholic theological school in Sendai. There are 8 pupils enrolled, 6 of whom are at present in government middle schools and 2 in the *Koto Gakko*, or high school. In addition to their regular work in these schools they receive instruction in the evening in studies preparatory to the priesthood. After graduation from the *Koto Gakko* they will be sent either to one of the Imperial Universities or to the College of the Propaganda in Rome.

The Rikkyō Gakuin In the city of Tokyo there are altogether 16 Christian schools of various kinds for young men. Of these the most prominent is the Rikkyō Gakuin

(St. Paul's College) in Tsukiji. The beginning of this institution were made by Bishop Williams as early as 1878 when he established a school for the training of catechists, which later developed into Trinity Divinity School. The institution belongs to the Nippon Seikokwai and is sustained by the American Episcopal Mission. As it now stands this educational plant consists of Trinity Divinity School, Rikkyo University and Rikkyo Middle School. The Divinity School has a three years' course which must be preceded by the University course of four and one half years, or equivalent. This makes a seven and a half years' course above middle school education, and is the longest course of training for the ministry required by any school in Japan. The University was established in 1907, and is of the grade of Waseda and Keio Universities. It is the first Christian University recognized as such by the government and empowered to grant degrees. Two departments have been established, one of literature comprising literature and philosophy courses, and one of commerce. Each department has a preparatory course of one and a half years and a regular course of three years. There are 80 students in all the departments and 14 have already graduated. But the most flourishing part of the Rikkyo Gakuin as well as of all other similar Christian schools is its middle school. This department has recognition from the government as a regular middle school, and it therefore comes under the Instruction of the Department of Education prohibiting religious instruction and exercises in the school. To realize the Christian purpose of the school morning prayers are held in Trinity Cathedral near by which the students are encouraged to attend, and religious instruction is given in the dormitories. In

recent years Bible teaching is also given in the classrooms during the noon hour. The school has greatly prospered during the last ten years. the number of applicants generally exceeding the number that could be taken. The present number of students is 567 as over against 466 ten years ago. The number of graduates is about 800. The class-room and dormitory capacity of the school has been increased in recent years, but much enlargement was prevented by the small size of the grounds. However, a large tract of land has been purchased at Ikebukuro, a suburb of Tokyo, to which the University will be removed, leaving the present plant in Tsukiji entirely to the middle school. The total number of students in all the departments is 672. Dr. Motoda has long been the leading spirit of the institution.

Formerly connected with Trinity Divinity School but now separately organized and located is St. Matthew's Theological School. This is intended for the training of persons who are not able to take a full preliminary course, and corresponds to the special courses of many of the other theological schools. It has 5 students at present.

A third theological school of the Nippon Seikokwai in the capital city is the new Seikokwai Shingakuin or Central Divinity College, established with part of the Pan-Anglican Thank-offering Fund amounting to 300,000 *yen*. It is in part successor to St. Andrew's Divinity School, whose buildings in Shiba it is temporarily occupying. But in September of this year it is to be removed to its permanent site and buildings at Ikebukuro, and a strong teaching staff including strong men from English and American Universities

is to be secured. The present number of students is 11, but others are preparing in Rikkyo University, graduation from whose Literary Department forms the standard of admission. Trinity Divinity School is to be amalgamated with the new institution thus helping to make this one of the leading theological schools in Japan. St. Andrew's Divinity School was founded in 1879 by the Society for the Propagation of the Gospel. It has graduated 17 young men.

Another leading institution in Tokyo is the Aoyama Gakuin, belonging to the Japan Methodist Church. This institution had its beginnings in two small schools, one in Tsukiji established in 1878 and one in Yokohama established in 1879, prominent names associated with these early efforts being those of Soper, Tsuda and Vail. But the great name that will always be linked with this excellent institution is that of the lamented Bishop Honda. A great benefactor of the school has been Dr. John F. Goucher. Together with Aoyama Jo Gakuin (Girls' School) this institution occupies a magnificent compound in Aoyama, and with its fine large buildings is probably the finest Christian educational plant in Japan. For a while the Canadian Methodist Mission united with the Methodist Episcopal Mission in the support of the school. The school comprises a theological department, a higher department and a middle school department. The theological department (Philander Smith Biblical Institute) has a five years' course, including two preparatory years, and a special course of three years. This department has good building and library equipments. The present number of students is 36 as over against 7 ten years ago. The number of graduates is 100.

The higher department of the same institution is in a flourishing condition, the chief reason being that it enjoys government recognition as a normal training school for English, a recognition which gives this department practically the standing of a government higher normal school. This privilege has brought this department a larger number of students than the higher department of any other Christian school, not excluding the university department of the Rikkyo Gakuin. There are at present 119 students. Ten years ago there were 38. The number of graduates is 195. The department, however, has no separate building and is housed with the middle school department. It also calls for more funds and a stronger moral support on the part of all related to the institution.

The middle school department, which has recognition as giving an education of middle school grade, is also flourishing, the present number of students being 475, while ten years ago there were only 164. The graduates number over 650. Its applicants exceed its capacity. Several years ago a fine new recitation hall was built, and a year or two later a chapel was erected for the whole institution that ranks as the largest and finest school chapel in Japan.

Aoyama Gakuin as a whole is a flourishing and promising institution. Altogether it has 630 students. One of its assets is its proximity to a leading car line. But of inestimably more value is the asset of the peculiarly strong religious influence which its late President, Bishop Honda, left to the school.

**The Meiji
Gakuin**

The third prominent institution to be mentioned is the Meiji Gakuin, a school of the Nippon Kirisuto Kyokwai and sub-

sidized by the Presbyterian (North) and the Reformed (Dutch) Missions. This institution also had its beginning in two small schools, one of which, started in Yokohama by Dr. James H. Ballagh, attracted to itself that remarkable band of young men, Honda, Oshikawa, Uemura, Ibuka and Kumano, who afterward became great pillars in the church of Japan. The other school was started by Dr. Wyckoff in Tokyo. In 1877 Union Theological School was organized in Tsukiji, and in 1883 Union College. The two together now constitute the present institution, which is located on a fine compound in Shiba. This school like others has a theological, a higher and a middle school department, each of which has a good building of its own.

The theological department has a regular course of five years, including two preparatory years, and a special course. The present number of students is 24, only a slight increase over the number ten years ago. The total number of graduates is 189. The school is equipped with a good library.

The higher department of the same institution, as has been the case with nearly all other similar institutions, has not greatly flourished. There have been 135 graduates, many of whom, however, are occupying good positions. The present number of students is 22, while ten years ago there were 11. The training given is of an excellent character. Since the completion of a new middle school building this higher department has fallen heir to a separate building that is ample in size and well adapted to its use.

The middle school department of this institution now occupying its fine building has better prospects than formerly. The number of students is about 300, as over against 140 ten years ago, and its graduates

number about 550. The department has middle school grade recognition.

Prominent names connected with the more recent history of the Meiji Gakuin are those of Ibuka, Imbrie and Landis. The school for its size has sent out a comparatively large number of excellent graduates, many of whom have now become useful and influential. Altogether four new buildings have been added to the school plant during the past ten years, one of them being a fine new building for the middle school. Other buildings are in process of erection.

Another school belonging to the Nihon **The Shin-** Kirisuto Kyokwai located in Tokyo is the **gakusha** Shingakusha, a theological school founded by Rev. Masahisa Uemura in 1904. It is located in Kojimachi, and was founded and is being carried on entirely without foreign mission aid, and without the help of any foreign professors. With the aid of Japanese friends a suitable recitation and dormitory building has been erected and a small but well selected library has been secured. Both men and women are admitted, the present number being 39, of whom 8 are special students and 15 women. The women pursue a special course. The regular course is five years above middle school grade, the first two being preparatory. There are 19 graduates. The school is characterized by a healthy theology, an earnest evangelistic spirit, and a strong desire for the speedy self-support of the Japanese church.

The Tokyo The Tokyo Gakuin (Duncan Academy) **Gakuin** of the Baptist Church was established in Tsukiji by Professor Clement in 1895, but was later removed to a pleasant site in Ichigaya. It has a recitation hall, dormitory and president's

house, and is divided into a higher and middle school department. The higher department has graduated only 2 young men but has 17 students at present. The middle school department has 94 students and has graduated 31. Thus the total number of students is 111, and the total number of graduates 33. The middle school is recognized as a school of middle school grade, and the higher department is recognized as a special school.

The Baptist Theological Seminary The Baptist Church also has its theological seminary in Tokyo. Until 1910 the two Baptist Missions (north and south) each had a theological school, one in Yokohama, established by Dr. A. A. Bennett in 1884, and the other in Fukuoka, founded in 1907. But in 1910 the two schools were united under the name Baptist Theological Seminary and located in Koishikawa, Tokyo. The course covers five years including preparatory years, and there is also a special course. The number of students is 17 as over against 16 in the Yokohama school ten years ago. The total number of graduates sent out before and after the union is 42. As yet the school is housed in rented quarters, but funds are secured for the purchase of land and the erection of buildings. Dearing, Parshley and Chiba are names connected with the school's present or recent past.

The Sei Gakuin The Sei Gakuin established at Tabata in 1906 is the institution of the Churches of Christ in Japan (Disciples). It has a theological and a middle school department. The theological department (Drake Bible College) has a four years' course, one year being preparatory. The present number of students is 10 and the number of graduates 18. This department has as yet no recita-

tion building, its work being done in the dormitory of the middle school department. The middle school department is recognized by the Government as a regular middle school. The Bible can therefore not be used as a text-book nor can religious exercises be held under the auspices of the school. Otherwise there is no restriction to religious freedom. The full government recognition is believed to attract a better class of students, to make possible a higher educational standard, and also to create a better spirit among the students on account of their not being compelled to attend any religious service. Voluntary Bible classes are held regularly in the classrooms. There are 120 students and 75 graduates.

Among the largest Christian schools in Tokyo is the Azabu Middle School. When the Canadian Methodist School in Azabu was closed in 1900 on account of the Instruction of the Department of Education, the most eminent member of that church, the Hon. Soroku Ebara, until then President of the Canadian Methodist School, believing that much Christian influence could be exerted even through a school fully under government control, established a school of his own. With the help of friends ground was bought in Azabu, and buildings erected. From the beginning the school has been full to overflowing, the applicants in recent years being four times as many as could be taken. The school has room for 600 students and this number has been in the school throughout the past ten years. The graduates number about 1500. Mr. Ebara so far as his time permits gives daily morning talks to the students based on the Scriptures. The principal members of the teaching staff always have been Christians. One of the

characteristics of the school is its democratic spirit, all the officers and teachers being on the same level, even the President having no room of his own. As to the Christian effectiveness of the school, although no statistics are kept, many graduates are known to have adopted the Christian way and some have become prominent in Christian service.

Another prominent middle school is the **The Gyōsei Gakkō** Gyōsei Gakkō (Morning Star School) on Kudan Hill, established by the Society of Mary of the Roman Catholic Church. This school has received high praise from the Department of Education and is patronized by some of the highest families in the capital, especially by military men. It is a regular middle school, conforming to government regulation in all respects. Government restrictions as to religious teaching are faithfully observed. However, the teaching of morals is Christian in its spirit, the discipline is excellent, and the moral oversight over the students is most minute and careful. If any show a desire to become Christians, they may, with the written consent of their parents, receive instruction after school hours. Services are also held in the chapel for them and for the sons of Catholic parents after school hours. Otherwise no pressure is brought to bear upon the pupils to become Christians. The school has 420 students, the limit of its capacity.

The Evangelical Association Theological School The Theological School of the Evangelical Association established in Tsukiji in 1887 is another of the Christian schools in Tokyo. The school continued till 1897, when it was discontinued. In 1900 it was revived and now has a four years' course, the first year being preparatory. The number of students is 6; ten years ago it was 1. The

graduates number 28, among whom is Col. Yamamuro of the Salvation Army. During the past ten years there has been improvement in the recitation and dormitory buildings as well as in the teaching staff and the library.

The Tokyo Christian Theological School The American Christian Convention started a Bible training-school in 1903 for both sexes which has now developed into the Tokyo Christian Theological School and is located in Azubu. It has a three years' course somewhat higher in grade than the special or vernacular courses of other institutions. There are 5 students. The school is in need of a building and a library.

The Seisho Gakuin The Seisho Gakuin (Bible Training School) of the Oriental Missionary Society, located in Kashiwagi in the suburbs of Tokyo, is intended for people of both sexes who desire a training preparatory to doing evangelistic work. The main subject of study is the Bible, and with study is combined constant practical work. The course covers two years but the students are not divided up into classes. About 200 have already received training while 40 are in the school now.

Salvation Army Officers' Training School The Officers' Training School of the Salvation Army was established in Ushigome in 1905. Its course of training covers two years, and at present there are 18 men and 10 women under training.

The General Evangelical Protestant Missionary Society had a theological school in Kojimachi formerly and 9 men were graduated. But the school is now discontinued.

The Seikyō Kwai (Greek Catholic Church) has its

theological school within the grounds of the Greek Cathedral on the Surugadai. Its course covers seven years, although from the present year the time is to be reduced to six years. During the first three years the studies are those of an ordinary middle school, except that the foreign language taught is Russian. From the fourth year on mainly branches of study preparing for the priesthood are taught. The number of students is 91, and the attendance varies little from year to year. The number of graduates is about 200. The teachers are all Japanese. The great founder and leading spirit of the institution has been the late Bishop Nicolai.

**The Chōyo
Gakko**

In Shizuoka is located the Chōyō Gakko started in 1903. Its course covers three years above the higher elementary school. It has 40 students and the number of graduates is about 50. It is under the auspices of the Universalist Mission.

**The Nagoya
Middle School**

In Nagoya the Nagoya middle school, although holding out for a number of years against any form of government recognition whatsoever, several years ago became a regular middle school. Its students as a consequence have greatly increased. However the school seems to enjoy less freedom of religious teaching than other schools of the same kind. The present number of students is 330—as many as it can take. Ten years ago the number was 60. The graduates number about 100. Buildings, equipment and teaching force have been doubled during the past ten years.

The Doshisha in Kyoto occupies the place of honor among the Christian schools of Japan. Founded in 1875 by the revered Neesima assisted by Davis, this institution is not only the oldest and largest of the

Christian schools but it has also the most inspiring history. Its early years were years of trial and difficulty, but courage and faith prevailed and the school became permanently established on a fine site near the grounds of the Imperial Palace.

The Doshisha Soon substantial buildings were erected and a period of great prosperity followed. Some years after the death of Neesima clouds gathered over the institution which have, however, by this time disappeared, and under the able presidency of Dr. Harada it is again making forward strides. The most recent and a most important event in the history of the institution is its recognition as a university, the grade being the same as that of Rikkyō and Waseda Universities. By this change, which went into effect in April, the former theological department has become incorporated into the university, and the institution now consists of the university and the middle school or academy only, except that the Doshisha Girls' School belongs to the same organization. The university has three departments, namely, those of Theology, Politics and Economics, and Letters. Only the section of English Literature of the last has been established. The new forward step backed by an endowment fund of about 600,000 *yen* is enthusiastically supported by the alumni and friends of the institution, a number of whom are in positions of eminence that enable them to render great service.

The former theological school graduated 195 young men, and during the year has had 45 students as over against 15 ten years ago. The course of study has been five years. The building, Byron Clark Hall, is an excellent one. The students have access to the large Doshisha library. The curriculum has been comprehensive and up-to-date.

The higher department, or college, up to the present has had two courses, that of Economics and that of English Literature, the former attracting many more students than the latter. The total number of students in March was 61, while ten years ago there were 6. The graduates number 49.

The middle school department, or academy, has 574 students as over against 341 ten years ago, and the number of graduates is about 800. This department has middle school grade recognition and has more applicants than it can take. A new recitation building has recently been erected, and the school is to be greatly strengthened in connection with the starting of the university.

The institution as a whole asks for 340,000 *yen* for buildings and land and for 610,000 for endowment.

Osaka has five Christian schools. The **Trinity Divinity School** first of these is the Trinity Divinity School established in 1885 by the Church Missionary Society, and belonging to the Seikokwai. Its course is of the usual length, three years preceded by two preparatory years. The number of students is 12. The total number of graduates is 90. A large new site outside the city limits has been purchased, and to this both Trinity Divinity School and Momoyama middle school will soon be removed.

Another school of the Nippon Seikokwai is the **Momoyama Middle School** middle school. This school has regular middle school recognition, but the interpretation put upon the prohibition against religious teaching by the authorities seems to be specially liberal, so that the school is permitted to give Biblical instruction in the morning during what would ordinarily be the first hour of the school day. Although the attendance

is voluntary, three-fourths of the students attend, and satisfactory results are obtained. Practically all the teachers are Christians. The present number of students is 450, as over against 220 ten years ago. The number of graduates is 367.

Another school of middle school grade is the **Meisei Gakkō** Roman Catholic Meisei Gakkō. This is a commercial school and has the full recognition of an ordinary commercial school. Its pupils number 650. It teaches English and French as foreign languages.

The Doshikwan The Doshikwan. This is a training school for evangelists that was started in a very humble way in Yamaguchi, in 1903, by Rev. D. A. Murray, D. D., of the Presbyterian (North) Mission. After some years it was removed to Osaka. It has a three years' course but lays much stress on the study of the Bible and on daily training in practical work. Thirty-four young men have completed the course, and 17 are now enrolled as students. The school occupies the buildings formerly occupied by the Naniwa Girls' School.

The Dendo Gakkwan The Free Methodist Mission has a school in Osaka called the Dendō Gakkwan. There are two graduates, and several persons engaged in practical Christian work in Osaka giving part of their time to study are enrolled as students.

The Kwansei Gakuin In Kobe the Christian school of prominence is the Kwansei Gakuin. This institution was established in 1899 by the Methodist (South) Mission, but has now been joined by the Canadian Methodist Mission. The school is connected with the Japan Methodist Church.

It is an institution that in recent years has been pushed with great vigor. Its site is magnificent.

During the past ten years its grounds have been enlarged, a large chapel, a theological hall, several professors' residences and other buildings have been put up, the equipment has been greatly improved and the teaching staff has been much strengthened. Its departments have been a theological department and a middle school department. Formerly, however, there was also a higher department, which was given up on account of lack of students. But from April of this year this department is being revived on a large scale. A Literary Course and a Commercial Course are being established, the former being of the same grade as the Literary Course of Waseda University and the latter of the grade of a government higher commercial school.

The theological department has a five years' course of study including two preparatory years. There are 30 students while ten years ago there were 3. The total number of graduates is 34. The school is being pushed with vigor under the deanship of the Rev. T. H. Haden.

The middle school department has 358 students as over against 128 ten years ago. The number of graduates is 150. It also has more applicants than it can take. It has middle school grade recognition.

Prominent names connected with the institution are those of Newton, Yoshikawa and Haden.

Another school in Kobe is the Kobe
The Kobe Theological School Theological School established by the Presbyterian (South) Mission in 1907.

A recitation building, a dormitory and a professor's house have been erected, and the school is characterized by earnestness and evangelistic zeal. There are 8 graduates and 20 students.

From Kobe it is a long way to Nagasaki, but there

is no Christian school for young men between these two points. In Nagasaki is located first **The Chinzei Gakuin** of all the Chinzei Gakuin. Formerly this institution had both a theological and a higher department, but these were discontinued on account of having too few students. But as a middle school it is one of the most vigorous and successful of the Christian middle schools. Especially strong is it in its religious life, a blessing that is largely due to the influence of the sainted Sasamori, who spent the best years of his life for the school and died as its President. For several years it has had more applicants than it could take and its full number, 400, is always kept up. Ten years ago it had 195 students. Its graduates number about 300. Its former recitation hall having been destroyed by fire, an excellent new one has taken its place. The equipment has also been improved. It has middle school grade recognition.

In the same city is the **Tōsan Gakuin**, or **Steele College**, also now a middle school only, although once it had both a theological school and a higher department. Under a new and vigorous management it now has 227 students. There were 71 ten years ago. Its graduates number about 100. It has middle school grade recognition.

There is also a Roman Catholic middle school, the **Kaisei Middle School**, in Nagasaki. It is a regular middle school and has 200 pupils. Formerly it was a commercial school like the one at Osaka.

The more flourishing of the two theological schools of the Roman Catholic Church is also located in Nagasaki. It has about 24 students including candidates in all grades.

Sei Maria Gakuin Near Nagasaki, at Urakami, there is another Roman Catholic school, the Sei Maria Gakuin, established for Catholic youths, who wish to devote themselves to the salvation of souls, as teachers, catechists, etc. At present the school has 30 pupils divided among the three lower grades of the middle school.

The Kyūshū Gakuin The Kyūshū Gakuin, established by the Lutheran Mission in Kumamoto in 1911, is the youngest but not the least vigorous and hopeful of the Christian schools. The first year it had twice as many applicants for admission as could be received, and the present number of students is 122. It has middle school grade recognition.

It has also a theological department which was begun in 1909. The course is five years, and there are 8 students.

Summary From the above it will be seen that there are in Japan altogether 34 regular Christian schools for young men above the ordinary elementary grade and exclusive of night schools, industrial schools and schools connected with eleemosynary work. Of these 2 are in Sendai, 16 in Tokyo, 8 in the Kyoto-Osaka-Kobe district, 4 in Nagasaki and one each in Shizuoka, Nagoya, Urakami and Kumamoto.

THEOLOGICAL EDUCATION

Denominational and Geographical Distribution Of theological schools (or departments) and Bible training schools there are altogether 23, distributed among 14 denominations. One denomination has five theological schools, another

four and two others two each. The main explanation of this multiplication of theological schools in one denomination is that the denomination represents a union of several different missions. As to geographical distribution, 13 of the 23 theological schools are in Tokyo, 6 in the Kyoto-Osaka-Kobe region, 2 in Nagasaki.

**Nature and Work of
the Theological
Schools**

There are two kinds of schools, regular theological schools and Bible training schools, their respective ideas being different. The theological schools aim in the main to train a settled ministry that will build up in a regular way the Japanese church. The aim of the Bible training schools is mainly evangelization. The former kind predominates, there being at least 15 schools that can be classed in this category. The regular schools nearly all have a three years' course corresponding in its main outlines to an ordinary theological seminary in America, except that in most cases Hebrew, even if taught, is optional or elective and in some cases Greek is elective also. As a preparation for this course a middle school education and two preparatory years are required in nearly all cases, the only institution requiring a longer preparation being the Trinity Divinity School and the Central Divinity College. This, according to the Japanese school system, enables a young man to begin his regular theological course at the age of 19, and makes his whole course one year shorter than that of an Imperial University graduate, and three years shorter than that of an American theological seminary graduate. In addition to these regular courses 7 institutions have special courses for such as, on account of age or for other reasons, are not able to take the preliminary training. These, however, show a

tendency to fall into the background as the number of applicants with a proper preparatory education increases. The Bible training schools number only about 8, but they turn out a comparatively large number of workers. However, their tendency is in the direction of regular theological education in the ordinary way. As to the teaching staffs all except that of the Shingakusha and the Greek Catholic school are composed partly of Japanese and partly of missionaries. Many of the latter teach in English, and English text-books are to a considerable extent used by both missionary and Japanese professors. About half of the 13 schools have suitable buildings, some of them very good ones. Some also have good libraries, but the greater number feel pressing need in this respect. All these schools together have sent out a total of about 1300 workers. Not all of these are now in the direct work of preaching the Gospel. Some have died, some have become teachers in Christian schools and some have gone into other callings. The percentage of losses however has greatly decreased during the past ten years. But on the other hand it can perhaps be said that traces of professionalism are beginning to creep in. The total number of students at present is 446, about 246 more than ten years ago.

Achievement A great and good work has un-
Made doubtedly been accomplished by these
 schools. That within the half-century
 of modern Christian history in this Empire this number of schools has come into existence, each of them able to gather a considerable number of young men for training for the divine calling, the output of them all being the chief human force that has produced a Christian population of about 180,000 souls, is no

small showing. It is also evident that progress is being made. The past ten years have witnessed an increase of about 120 per cent in the number of theological students, and a much larger proportion of these than formerly have an adequate preliminary training. Also the teaching staffs have been improved, new buildings have been erected and libraries and other forms of equipment are better.

Weaknesses and Defects However, in a number of respects it must be said that the present condition of theological education in Japan leaves much to be desired. Both weaknesses and needs exist, some of which can be overcome or met, but others of which are a necessary concomitant of the missionary stage of the Christian movement in this country. One point of weakness lies in the quality of the applicants for the theological schools. Although their quality has improved in recent years, it is still far from what is needed to create a ministry that will command the respect of the nation. As a rule few of the ablest graduates of the Christian middle schools as yet become candidates for the theological departments. But more important than intellectual ability is a certain nobility of character very keenly appreciated by the Japanese people, and this is something that should come to be far more in evidence among candidates for Christian service. Much can be done by pastors, evangelists, missionaries and others by keeping their eyes open for young men of the right kind to send to the Christian schools; much can also be done in the Christian middle schools themselves, and what can be done should be done, for this is one of the most effective ways of advancing the Kingdom. But it is probably true at the same time that the highest results in this respect are not to be

expected until Christian service becomes far more independent of foreign financial aid than it now is. Moreover the teaching staffs of the various schools are in the main far from strong. The missionary part of the staffs has many points of weakness. To serve the conveniences of the missions concerned interchanges of men between the educational and the evangelistic work are frequent. Strong men interested in teaching are not always sure of a permanent tenure of their positions. Furloughs are an ever-recurring source of irregularity. Lack of full command of the language and insufficient acquaintance with, and appreciation of, the national spirit and conditions, also stand in the way of the highest efficiency in the service. Among those that compose the Japanese part of the teaching staffs there are as yet few that stand out prominently as inspiring scholars and leaders, and yet it is such men above all else that are needed to make theological education, and through it the evangelistic movement, successful. To this must be added the inadequate equipment of many of the schools in buildings, libraries, museums and other accessories, so that all in all the work is carried on under much difficulty and disadvantage. One method of improvement that suggests itself is a far more wide-spread, united and determined effort to secure more and better candidates for the Christian theological schools. Much can be done to lead young men of the right kind to enter the Christian schools; much can also be done in the Christian middle and higher schools themselves.

**Need of
Unification**

But a far more important remedy for the present situation is an amalgamation of the present theological schools into a smaller number. Beyond the shadow of a doubt

the Christian situation in Japan calls imperatively for the immediate practical carrying out of more unity in theological education. It is probably best that not all the work should be concentrated in Tokyo. A few well-distributed schools in several of the most important district centers have missions of their own to fulfil, as is shown by Christian history in other lands. But in reference to these, denominational distinctions should be more and more disregarded, and the important thing is that in the capital city a strenuous effort should be made to reduce the present unlucky number of theological schools by about half.

COLLEGE GRADE EDUCATION

The Problem of the Higher Departments But greater than the problem of the theological schools is the problem of what may be called the college grade of education. As appears by the statement given above only a small number of Christian schools have college departments and these few are but poorly attended. Why this is so may be made clearer by a brief historical statement. Almost simultaneously with the beginnings of theological education in Japan, schools for the teaching of English and other branches of learning were established through missionary agency. These in the course of time developed into institutions patterned somewhat after American colleges. There were some nine or ten such institutions for a while, having preparatory courses attached to them. But although for a while students were attracted to them in large numbers, with the perfecting of the government system of education, these schools declined. Then in the early nineties, the plan was widely adopted of

throwing together the preparatory years and the first year or two of the college course to constitute a middle school, after the order of the government schools of the same grade. What was left of the old college course was called by various names, but was in most cases lengthened to at least three years, to correspond in length to the government *koto gakko* or high schools. These courses are the so-called higher departments of the Christian schools of the present. But these higher departments have had no chance of getting government recognition either as *koto gakko* or as giving an education equivalent to that of a *koto gakko*. They have received recognition as special schools, which gives their students the military conscription postponement privilege. But there is no connection between them and the imperial universities nor any definite pathway by which their graduates can enter upon a vocational career. To this last statement there is only one exception, namely, the higher department of the Aoyama Gakuin, which has government recognition as a normal training school for teachers of English. Consequently the higher department of this institution has been flourishing, while those of the other institutions either died or have continued to live at a dying rate.

The institutions that still have higher departments, as shown by the report, are six. Of these four are in Tokyo, one in Kwansei, and one in Tohoku.

Achievement Not counting those that entered the theological departments, well on toward 500 young men have been graduated from these colleges or higher departments. Nearly all of them graduated as cultured Christian young men, whose thought-world had been expanded and transformed through the influence of their additional three years

in a Christian atmosphere, and whose standing and usefulness in society compare very favorably with the success achieved by graduates of government schools of similar or higher grade.

Short-comings Nevertheless it must be said as intimated above, that the higher departments of the Christian schools have not been able to fit themselves into a niche in the government system of education, as the schools of middle school grade have done. The Government also may have been cold toward them, so far as it was conscious of their existence. But looking back, an unbiassed observer can hardly avoid the reflection that, in spite of untoward circumstances, if the whole cause had been pushed with greater faith and determination, much more might have been accomplished. Precious time has been lost. The secretaries for which the Young Men's Christian Association is now so earnestly seeking, the strong Christian teachers needed for the Christian and other schools that are now so scarce, the Christian writers and translators now in demand and by and by to be in greater demand, the competent language teachers and other assistants essential in missionary work, and Christian men needed for many other useful positions, could have been raised up in larger numbers, if more strenuous efforts had been put forth both in securing young men to enter the schools and in doing the best for them after they were admitted. Next in importance to leading young men to study for the ministry is leading them to take the higher courses in the Christian schools. This is real missionary work. Of the nine higher departments that once existed, only one has enjoyed the comfort and encouragement of a suitable separate building of its own. The strength and interest of the

teaching force of the several schools went largely into the more prosperous middle school departments and into the theological departments, and the higher departments have been only so to speak, appendices to the middle schools. In few cases have fine able and attractive teachers been secured for these departments alone.

Signs of New Life But it is encouraging to notice signs of new vigor and determination in a number of the institutions in reference to this problem. Yet it is only the mere beginning of what the situation requires. The great crying need is that of a strong central Christian university of high grade that will furnish an outlet for the graduates of the present higher departments. Until this need is met these higher departments cannot adequately fulfil their mission. However, until in the Providence of God such a university does become a reality, the present Christian schools must do more than wait. First of all and above all men must be raised up, both for the better manning of the present higher departments and for the equipment of the future university. The best of them should be given ample opportunity for study abroad. Buildings and endowments should be provided, equipment should be improved, and efforts made to secure students for entrance and to find places for them after graduation.

Shall there be Numerous Lower Grade Universities? Shall all the institutions with higher departments follow the example of the of the Rikkyo Gakuin and the Doshisha and endeavor to become universities of the Waseda grade? Or shall they confine themselves to three years' courses? There are some things in favor of the first way. The great private Universities of Waseda and Keio have

made the Japanese public familiar with the meaning of the degree of *Gakushi* as conferred by a private institution. The degree confers a definite standing in society. For the graduates of the higher departments of the Christian schools the possession of the degree of *Gakushi* would be a distinct advantage. On the other hand there would be some serious disadvantages in such a course. It would be probable that institutions having university courses successfully running would be loath to modify them or give them up for the sake of co-operation with a central university, and would consequently be less eager for the establishment of such an institution. Yet beyond a doubt Christianity will take a distinctively lower place in the national life without a central institution that will represent the unity and strength of Christianity in such a way as to challenge the respect of the nation. The best will not be done for Japan through six or seven lower grade Christian universities insufficiently endowed and equipped. The present three years' courses also have advantages. In the first place they are in line with the establishment of the central university that ought to come. In the second place they can accomplish much good meanwhile if vigorously conducted. Struggle is needed, but the necessity of struggle does not harm the Christian cause. A literary course can become a teacher training course which can do vast good by placing Christian men in government schools. A literary course if faithfully pursued also easily enables a young man to enter one of the imperial universities as a special student, and if he takes the *koto gakko* examinations during or after the university course (not an impossible achievement) he can become a regular university graduate. Even as only a special

graduate he has many opportunities open to him. But in addition to literary courses, commercial courses, courses in economics and politics, courses in journalism or courses in social service may be established. The main thing is to push forward; results will be sure to follow.

MIDDLE SCHOOL EDUCATION

History of the Middle Schools

The Christian middle schools, as has been said, were in most cases formed by throwing together several of the old college course years and the preparatory years into a five years' course to correspond with the government middle school course. The changes were made between 1890 and 1900. But the period was not a happy one for the schools. The old colleges were dwindling away, and the new middle schools, though they received many students into their lower classes, could hold but few of them till graduation, on account of the growing stringency of military conscription. Then in 1899 came the famous Instruction of the Minister of Education prohibiting all religious exercises and instruction in all schools that enjoyed government privileges. This was a severe blow to Christian education in Japan and the outlook to many seemed gloomy. But through the helpful offices of strong friends of the cause, the Instruction was so interpreted that Christian middle schools, if properly qualified, might become recognized as giving an education of middle school grade, though not competent to take the name of middle school, and so be exempt from military conscription, and also enabled to send up their graduates for admission into the higher government schools on the same basis as graduates of the

government middle schools. Under these conditions not only did the middle school departments of the older schools continue and flourish, but some new Christian middle schools have been established. As shown above there are now 18 schools of this grade in Japan. Of these ten are recognized as being of middle school grade, and now enjoy practically all the privileges of a government middle school. The privileges are, first, military conscription postponement; secondly, the right of graduates to volunteer for one year's military service; thirdly, the right to send up graduates to any of the higher government schools, including military and naval, on the same footing with government middle school graduates; fourthly, the right of recommending their best graduates for admission to the higher schools without examination. The points of disadvantage that are left are that the name middle school may not be used, and that there is not the same degree of freedom of transfer to government middle schools that exists among these schools themselves. The latter point practically constitutes only a very slight disadvantage, but the former one makes a real difference. The other eight schools, having believed it wisest to receive full recognition as middle schools, stand squarely within the government system, and observe with greater or less strictness the government's prohibition against religion, the observance apparently varying somewhat according to local interpretation of the Instruction.

Geographical Distribution Of the 18 schools of middle school grade 1 is in Tohoku, 7 in Tokyo, 1 in Shizuoka, 1 in Nagoya, 4 in the Kyoto-Osaka-Kobe region, 3 in Nagasaki and 1 in Kumamoto.

The 18 schools have graduated altogether well on

toward 7,000 young men. The present number of students is 5,854. Ten years ago it was about 3,000.

**Growth and
Importance of the
Middle Schools** Thus there has been a gain of over 90 per cent. And probably there has been a still greater gain in the teaching staffs, buildings and equipment of these schools. The work of these schools has succeeded and is growing. Of the 18 schools there are only 3 or 4 that do not have more applicants for admission than they can take. Twelve years ago it was believed that disaster stared this work in the face. Now it stands as the most interesting and hopeful feature of Christian education in Japan. And the fact that this feature of the work is hopeful is very gratifying, for it is the foundation of success in the whole Christian educational movement. Without success here nothing else can succeed. The middle school work is fundamental in Christian character building. A middle school education is by itself not sufficient to develop a strong and well rounded Christian manhood, but it is the beginning of it. A young man who has spent five of the most plastic years of his life in the atmosphere of a Christian middle school is permanently influenced for good, whether he becomes an avowed Christian or not. Since the higher departments of the Christian schools have during the last ten years had so little of an outlook, a new and significant movement has begun. Christian middle school graduates have commenced in growing numbers to go to the higher government schools. About 900 graduates of these schools are now graduates of or students in higher government schools, and are as a rule making a good record in them. This means that in the course of some years there will be a large number of men in the higher walks of

life who will, to say the least, be more Christian than anything else in their ideals, and who will make some of Japan's best citizens. But many also go directly into some occupation, some also into the theological preparatory courses of the Christian schools. But wherever they may go they will have been immensely benefitted by their Christian middle school education.

The first conclusion therefore is that this work should go on. Whatever else may fail, this work should be kept up, and not only kept up but more schools of this grade should be established.

Must be Improved But on the presumption that it should be kept up several things are to be said. If the work is to be kept up, it should be kept up *well*. Much advance has been made during the past ten years, but much more remains yet to be made. In educational methods this whole work needs toning up. There are as yet few professionally trained educators to be found in the Christian middle schools, or any other grade of Christian schools, in Japan. There has been little earnest and systematic study of education as such. In school management also most schools call for improvement. Discipline is too lax and disorder too common. Among the school buildings only the newest ones are tolerably well adapted to good educational work, and often in these there are features lacking that are considered indispensable from a modern pedagogical standpoint, and which the government schools have. For example, perhaps not more than two or three of them have students' waiting rooms, and yet without these good order is well-nigh impossible. No school buildings should be planned without the closest examination of the newest government school buildings, and no essential feature of the latter should be rejected without

the clearest reasons. Moreover the Christian middle schools as a rule should be far better supplied with up-to-date equipment. Some government middle schools spend as much for this purpose annually as many Christian middle schools spend in five or even ten years. This short-coming should be corrected. In short, if Christian middle schools are kept up at all they should be first class. That is what the Japanese government expects, and the schools themselves can not afford to do less.

**A Higher
Spiritual
Life Needed** But the Christian middle schools must be more than merely first class educational institutions. They must contribute to the national life something that the government schools cannot furnish. They are Christian, and they are free, as the government schools cannot be. Even those that are regular middle schools enjoy a measure of freedom that is surprising. Therefore because they occupy this vantage ground they have the duty to transform character and to infuse a new life and power into young men that will make them a purifying, uplifting power in the nation. That is not only what the Japanese government but also the most thoughtful of the Japanese people hope for from the Christian schools, and they will expect it more and more.

**What Form of
Recognition Best ?** But this brings the problem of relation to the government system. Is it better for the Christian schools to become regular middle schools and forego full religious freedom, or shall they forego the prestige of full government standing for the sake of being entirely untrammelled in their moral and spiritual teaching? It is a question not easily answered. There is much to be said in favor of the former position. With the absolute religious freedom to the students implied in

full conformity to the government system, a better class of young men undoubtedly are attracted to these schools than would otherwise be the case. The number of converts made in schools that have regular middle school recognition is confessedly less than in those merely designated as giving a middle school grade of education. In the Roman Catholic middle schools the yearly baptisms per year are perhaps not much over one per cent of the student body, and in other regular middle schools the percentage is also not so large as in the other kind of schools. But nevertheless the Christian moral standards, the Christian ideals and the Christian view of life can be instilled in any of those schools, and in addition to this, anti-Christian prejudice is overcome in the higher strata of society. This is in itself a great achievement, and whether one considers the way taken by these schools as the best one or not, it is certain that this way of working has its important mission to fulfil and deserves to be looked upon with respect and thankfulness. The plain, simple-hearted peer President of Azabu School talking to his boys like a father about the Christian way of life, all out of his own heart of love, and not because it is in the curriculum, cannot fail to make a deep impression upon them. In spite of the perfect religious freedom allowed the students of the Morning Star School, the touching devotion displayed by the Catholic brothers in just living with and for their boys at the same place without a furlough for a life-time is in itself a Christian object lesson that they cannot forget. Three-fourths of the students of Momoyama middle school attending Bible class voluntarily is eloquent proof that full government recognition is not necessarily destructive to the religious life of a school.

And yet what there is to be said in favor of the other form of recognition which gives absolute freedom to teach Christianity, is probably stronger. It is true that in the schools having this form of recognition the students are compelled to hear whether they will or not, and this often produces mental repugnance and rebellion. But in the first place no one is compelled to enter any of these schools. Their character is known, and they may be severely left alone because of their religious character, as indeed they are by very many. In the second place there rests upon the schools that thus require attendance at religious services and Bible instruction a heavy responsibility to make this Christian teaching truly Christian. In other words, all Christian teaching in these schools should be in the spirit of sincere love for the students. In President Harada's eminently able and instructive article in the January International Review of Missions occur words that should be burned deep into the heart of every missionary and preacher and teacher and evangelist—"The missionary who can create the conviction in the minds of the Japanese that love is foremost and propaganda secondary is the one who will win their undying affection and lead them to Christ." These words contain an inestimably important lesson—for the foreign missionary indeed, but not for him alone, but for all who would teach the way of Christ. And if in the Christian schools that make attendance on religious services and instruction obligatory, consecrated and warm-hearted Christian teachers can convince the students that love is first and propaganda second, there is not only no harm in this compulsion, but it opens the way to the highest results that Christian schools can achieve for Japan and the Kingdom of

God. However there is here one important point to be borne in mind and that is that the religious instruction in the Christian schools calls for improvement.

**Religious
Instruction Needs
Improvement**

There are evidences that in many schools the Bible hour is irksome and unwelcome. It is perhaps natural that it should be so in Japan because of the absence of any previous influence or training to help to make the teaching interesting or even intelligible. But the very strongest and most intelligent efforts should be put forth to overcome this difficulty, for there is a field of unparalleled opportunity here. There is no other place where there exists such a chance of teaching the young men of Japan the whole truth of God systematically and effectively. The teachers must be the best that can be secured. The personality of the teacher is the key to success. But method also must be studied. In the light of the progress that is sure to follow the present profound interest in moral and spiritual instruction the world over it should be possible for the Christian middle schools of Japan to mark the second decade of their existence with splendid progress along this line. Students for these schools are now practically assured and the schools may well henceforth devote themselves more fully to this most necessary intensive development.

GENERAL CONCLUSIONS

**Summary
of Progress**

Altogether these 34 Christian schools for young men have 6686 students at present, which compared with the total number ten years ago, 3300 approximately, is a gain of over 100 per cent. There has also been probably

a nearly equal percentage of general progress in buildings, equipment and teaching force. The attitude of the government in fixing certain requirements for these schools has been on the whole a spur and a help rather than a hindrance, and altogether the showing of the past ten years in the history of Christian education for young men is encouraging. Much more should have been accomplished alongside of the rapid development of government education and the phenomenal progress of private institutions like the Waseda and Keio Universities, and much prestige and opportunity have undoubtedly been lost. Nevertheless the facts that in number and equipment there has been a doubling in ten years and the additional fact that the Christian educational forces in Japan show more vigor and hopefulness to-day than at any time within the past twenty years are causes for deep gratitude.

Christian Effectiveness One question, however, remains to be asked, and that is, to what extent have these schools succeeded from the Christian standpoint? To what extent have they been a real regenerating power in the life of the Japanese nation? In reply to this it is safe to say that there is not one among these 34 schools whose authorities do not have the Christianization of Japan deeply at heart and are conscientiously and earnestly striving toward this end. In nearly all of them the majority, and in some of them practically all of the teachers are Christians. As to actual results that can be tabulated, these vary with different schools, but of the Protestant Christian schools, estimating on the basis of information secured, it is probable that just about 50 per cent of all the graduates, including those of the theological schools and higher departments, have

gone out as baptized Christians. In the case of the Roman Catholic schools the percentage is probably considerably less, owing to their careful observance of the Instruction in reference to religious teaching. However, there is a considerable percentage of loss among those that go out as Christians, especially among those that have graduated from the middle schools only. Some method of keeping more fully in touch with their graduates is needed by the schools. If their alumni associations could be developed into strong, active and predominantly Christian organizations, it would be a great gain. On the other hand it must be recognized that all graduates of Christian schools, whether professing Christians or not, are distinctly different from graduates of other schools. They have something of the Christian world-view and the Christian moral ideals; they have something of the Christian spirit of love, sympathy and humanness; they are friendly to Christianity and help it; while in a large number of cases the baptized graduates, and others who became baptized after graduation, bear splendid witness to the transforming, leavening power of faith in Jesus Christ.

**Secrets of
Christian
Success**

As to the degree of success attained by the different schools in bringing decisive Christian influence to bear on the students there is considerable variation among the different schools. A study of this variation seems to teach several lessons. First, a powerful personality profoundly imbued with the spirit of evangelism is the most effective of all agents to bring about good spiritual results in a school. The out-standing instance of this is Sasamori in recent years and Neesima in the earlier years. Next to this is having practically all Christian teachers. There is immense gain in having

the whole body of the teaching force Christian. A third point is that of plain, downright earnestness. Success does not seem to depend primarily upon the form of government recognition or the nationality of the teacher or the number of hours of Bible instruction, but wherever there is a considerable number of teachers and students who are filled with love for Christ and for men and who work earnestly, there is success. Nevertheless, other factors, especially better perfected methods, are not to be lightly thought of.

As for the future development of this whole work, it would seem as if it should be along three main lines.

The Perfecting and Increase of the Middle Schools First, the middle schools should be perfected. They can be made much better than they are now in every way. Especially should their spiritual and character-building effectiveness be emphasized. Moreover, some more schools of this grade should be established. There is none in Hokkaido, none in the northern extreme of the main island, none in the Echigo-Etchu-Echizen region, none in Shikoku, none in the long stretch between Kobe and Nagasaki.

Great Emphasis on the Higher Departments Secondly, the higher departments should be emphasized. The middle schools have practically won the day. They have established themselves permanently, and students will henceforth probably not be lacking. The main attention can now be turned to the higher departments. These will also succeed if they make the best of the situation in which they find themselves and *push forward*. The development of these departments is not a matter of indifference to the Christian cause. A good Christian

middle school education furnishes a splendid foundation for a noble Christian manhood, but only a foundation. For the most part the strong, intelligent, substantial Christian manhood that is needed can only be nurtured in the higher departments, whether it be in courses preparatory to a university or in literary, sociological, economic, commercial or technical courses.

Thirdly, to crown all, may the next decade witness the full establishment of a strong, central Christian university that will challenge national respect, feel national responsibility and be an inspiration to the whole national higher life. This is an absolute essential to the fulfilment of Christianity's mission to Japan, and toward this end every effort should be bent until victory is achieved.

SCHOOLS FOR YOUNG WOMEN

The schools for young women and girls above the primary grade are of two main kinds ; Bible Women's Training Schools and Girls' Schools, the courses of the latter corresponding in the main with the government girls' high schools, but supplemented in many cases by courses of higher training of some kind. As to their relation to the government they may be classified, first, as having no recognition, which means that while their existence is registered and sanctioned by the government, they are not certified as doing any particular grade of work ; or secondly, as having *koto jo gakko* (girls' high school) grade recognition, which means that while they are not regular *koto jo gakko*, they are certified to as giving an education equal to or higher than that of a government *koto jo gakko* ; or, thirdly, as having full recognition as *koto jo gakko*.

Otaru Taking these again in their geographical order the one farthest north is at Otaru—the Seishu Jo Gakko (Otaru Christian Girls' School), begun in 1896, and having a course of four years supplemented by a two years' post-graduate course. Its number is limited to 50. It is connected with the Presbyterian (North) Mission.

Sapporo In Sapporo the Hokusei Jo Gakko was established in 1887, and has a regular course of five years. It numbers 130 students, about the same as ten years ago. Improvements have been made in buildings and equipment. It is under the Presbyterian (North) Mission.

There is also a Roman Catholic girls' school in Sapporo, the Sapporo-Hokkaido Jo Gakko.

Hakodate In Hakodate is located the Iai Jo Gakko, (Memorial Love Girls' School), founded in 1882 under the auspices of the Methodist (North) Mission. Once the school had as many as 250 pupils, but its removal to the outside of the city has reduced its number to 90. However, the school now has a magnificent plant, and its revival will be only a matter of time.

Hakodate also has a Roman Catholic Girls' School, numbering about 80 pupils.

Hirosaki In Hirosaki there is another Methodist girls' school—the Hirosaki Jo Gakko. It was founded in 1886. It has 95 pupils as over against 112 ten years ago. In the midst of a conservative atmosphere the school is doing patient and effective work.

Akita and Morioka In Akita there is a Roman Catholic girls' school, having about 30 pupils. Also in Morioka there is a girls' school belonging to the same Christian body, having some 240 pupils.

Sendai Sendai has altogether 5 schools for young women. The largest and oldest of these is the Miyagi Jo Gakko, founded in 1886 by the Reformed (German) Mission. The loss of its building in 1902 led to the erection of a large and fine new plant. The school is recognized as giving an education of higher girls' school grade. The number of pupils is 125, while ten years ago there were 86. It has long had a post-graduate course for the training of Bible women, but this year it starts a higher department for domestic science.

Next in importance is the Shokei Jo Gakko founded by the Baptist Mission in 1890. It also has higher girls' school grade recognition. The students number 57. Ten years ago there were about 35. It includes psychology and pedagogy in its course. The school is finely located, improvements have been made and further improvements are planned.

The Jijo Kwan is a Methodist girls' school founded in 1893, originally for poor children who could not attend the public schools. But it now gives an education of higher girls' school grade and is no longer intended for poor girls only. Its pupils number 33, the same as ten years ago. It lays special stress on sewing classes.

The Dendo Jo Gakkwan (Bible-woman's Training School) was founded by the American Episcopal Mission in 1890 in Tokyo, but was removed to Sendai several years ago. It has 13 students. Ten years ago there were about 8.

The Sendai Koto Jo Gakko was established by the Roman Catholic Mission several decades ago. It has 162 students, and like the other Roman Catholic girls' schools has full recognition as a higher girls' school.

Utsunomiya In Utsunomiya is located the Utsunomiya Girls' School, connected with the work of the American Christian Convention Mission. Its students number 33. It was established in 1907.

Maebashi In Maebashi the Christian people of Gumma prefecture started the Kyoai Jo Gakko in 1889. It is considered a part of the work of the Kumiai church. Its students number 140, and its buildings and equipment have improved four-fold during the past ten years.

Kanazawa In Kanazawa the Hokuriku Girls' School was established by the Presbyterian (North) Mission in 1885. The number of students is 70 as compared with 30 ten years ago. Considerable improvement in building and equipment has been made in recent years.

Kofu The Yamanashi Eiwa Jo Gakko (English-Japanese Girls' School) was founded by the Canadian Methodist Mission in 1889 at Kofu. This school has steadily grown and also improved its equipment in recent years. Its students number 94. Its limit is 100.

Tokyo In Tokyo there are 16 girls' and Bible-women's schools. Of these the two oldest are the Joshi Gakuin (Presbyterian) and the Aoyama Jo Gakuin (Methodist Episcopal). The former is a union of two former schools, Graham Seminary which was started early in the seventies, in Tsukiji, and Sakurai Girls' School in Kojimachi. It is at the latter place, the best part of the city, where the present school is located. The school has the regular higher girls' school course and in addition a flourishing higher department. The attendance numbers about 250. Ten years ago there were about 200.

Excellent work and a strong refining influence characterize the school.

The Aoyama Jo Gakuin was founded in 1874. This school is located on the beautiful Aoyama compound and has a successful history. Its middle department was the first among the girls' schools of Japan to receive government recognition as giving an education of higher girls' school grade. Its higher department for English is flourishing and has 62 students. The total number of students is 235. Ten years ago there were 169.

The Toyo Eiwa Jo Gakko (Canadian Methodist Mission) in Azabu is also one of the prominent Tokyo girls' schools. Established in 1884, it has had a vigorous life ever since. Not counting the primary department it has 140 students, including 25 in the higher course for English and domestic science. Ten years ago there were 80. The school has improved its equipment and teaching force fourfold during the last ten years, and is doing excellent work.

The Rikkyo Koto Jo Gakko (St. Margaret's School) was established in 1887 by the American Episcopal Mission. This school, like the Rikkyo Middle School, has full recognition as a higher girls' school. It has the regular five years course, supplemented by a higher department for English covering two years. Its students number 201 as over against 121 ten years ago. A fine new school building has just been completed and other improvements have been made.

In Kojimachi is located the Joshi Eigaku Jiku (Miss Tsuda's School) which was established by Miss Ume Tsuda in 1900 with the object of offering special advanced courses in English and English literature, particularly for those who wish to become

English teachers, with the definite purpose of giving an insight into Western thought and Christian ethics, and imparting higher culture for the development of character. Candidates for admission must be graduates of a higher girls' school or a school of equal grade. There is a preparatory course of two years and a regular course of three years, besides special courses and a post-graduate course of one year. The school has the recognition which entitles the graduates of its regular course to English teachers' licenses without examination. The present number of pupils is 132. Ten years ago there were 50. The number of graduates is 105 of whom 43 are teaching. The school is positively and earnestly Christian, yet interdenominational; loyally Japanese, yet international.

The Friends' Jo Gakko in Mita was established in 1887. It has the regular five years' course together with a higher department of two years for domestic science. Its students in the regular course number 67 and in the higher course 25, making a total of 92, as against 45 ten years ago. The school has a beautiful location.

The Koran Jo Gakko in Azabu was established by the Society for the Propagation of the Gospel in 1857. It has the regular five years' course together with a higher course of one year. The number of students is 90.

The Shuntai Eiwa Jo Gakko in Kanda, belonging to the Baptist Mission is one of the oldest of the Christian girls' schools, having been established in 1875. There are 47 students. Ten years ago there were 38.

The Joshi Sei Gakuin (Margaret K. Long Girls' School) was established by the Disciples Mission in 1905. It has a five years' regular higher girls' school

course and a Bible woman's training school. There are 35 students in the former and 8 in the latter. The school, though small, has progressive plans for the future.

The Roman Catholic Mission has three girls' schools in Tokyo. One is located in Kanda and has over 300 students. Another is in Kojimachi and has about the same number of students. The third, recently established, is in Shiba and admits only girls of the nobility, the present number being 100.

The Greek Catholic Mission has a girls' school (Joshi Shingakko) on Surugadai. The school has 53 students. Most of its graduates enter the ordinary walks of life. All the three schools of the Greek Catholic church eschew government recognition.

The Tokyo Woman's Bible Training School conducted by Miss West of the Presbyterian (North) Mission, was established in 1892 and is located in Shiba. It has 13 students, but in addition to the pursuit of suitable studies these students do a large amount of practical work under intelligent direction. There are 82 graduates.

The Tokyo Joshi Shingaku Semmon Gakko in Azabu was established in 1888, and is under the auspices of St. Hilda's Mission. In 1911 it was recognized by the government as a *semmon gakko* (special school) for the training of women Christian workers. As qualification for admission it requires graduation from a higher girls' school or a school of equal grade. It has 5 students. Ten years ago it had 7 or 8. The school having been burned out, is soon to have new and more suitable buildings.

The Bible woman's training school of the Evangelical Association Mission was established in

1904 and is located in Koishikawa. It has 12 students. Much practical work is done.

Kanagawa The Soshin Jo Gakko (Mary L. Colby Home), which was established by the Baptist Mission in Yokohama in 1888, has recently been moved to a beautiful site in Kanagawa and supplied with good buildings. The school has a regular five years' course and also a higher department. There are 65 in the regular course and 8 in the higher department, a total of 73, as over against 71 ten years ago.

Yokohama Yokohama has the honor of having the oldest Christian girls' school in Japan,—Ferris Jo Gakko, or Ferris Seminary. This school was started by Miss Mary E. Kidder (the late Mrs. E. Rothesay Miller) of the Reformed (Dutch) Mission, in 1870. The school has a regular course of five years, a preparatory course of two years, a higher department and an English normal department both of three years. The school occupies a commanding site overlooking Yokohama harbor, and its history of forty-two years is an honorable record of faithful work of the best kind for the young womanhood of Japan. Exclusive of the preparatory course there are at present 129 students, as over against 79 ten years ago.

In 1871 was established the American Mission Home, now the Kyoritsu Jo Gakko, by representatives of the Woman's Missionary Union. This school has also stood for service of the noblest kind during its long history. The school has at present in addition to a preparatory course, a regular course of four years, the number of students being 75. Ten years ago there were 51. A fine new recitation building was erected a few years ago, and a higher department is about to be added.

On the same compound with this school, and also under the auspices of the Woman's Missionary Union is the Kyoritsu Joshi Shingakko established as a separate school in 1900. This is a school for the training of Bible women, whose inspiration is the life and intense evangelistic zeal of the late Mrs. Pierson. The present number of students is 32. Ten years ago there were 20. The students engage in regular outside work under the direction of their teachers.

The Yokohama Eiwa Jo Gakko was organized in 1885 and is under the Methodist Protestant Mission. It has a regular course and a higher department, the total number of students in the two departments being 62. Ten years ago there were 31. The school has reached out in various directions of usefulness, such as kindergarten, primary and sewing work; and is planning still further improvement.

Under the auspices of the Methodist Episcopal Mission is another excellent Bible woman's training school—the Seikei Jo Gakko, or Higgins Memorial School. The school was established in 1884, and has 105 graduates. The present number of students is 27, as over against 18 ten years ago. The requirement for admission is graduation from a higher girls' school or its equivalent. Associated with study is much practical work.

In Shizuoka is the Shizuoka Eiwa Jo **Shizuoka** Gakko established in 1889 by the Canadian Methodist Mission. It has 62 students. Ten years ago there were 24. Buildings have been enlarged and other improvements made in recent years.

There is also a Roman Catholic girls' school in Shizuoka.

In Nagoya the Kinjo Jo Gakko was estab-
Nagoya lished in 1889 by the Presbyterian (South)

Mission. Its students number 49. Ten years ago there were 70. The course extends over five years and there is a higher department of 2 years. A new chapel has been built and other improvements made.

Another school in Nagoya is the Seiryu Jo Gakko established by the Methodist Episcopal Mission in 1888. This school lost its buildings by fire in 1907, and the new buildings being removed far out into the suburbs, the school has been unable to retain its former patronage. Its present number of students is 30, while ten years ago there were 115.

In Kyoto as a department of the Doshisha **Kyoto** is the Doshisha Jo Gakko. This school was started in 1876 and has a higher girls' school course of five years and a higher department consisting of a collegiate course and a domestic science course. There are 127 in the higher girls' school course, 8 in the collegiate course and 14 in the domestic science course, a total of 149. Ten years ago there were 103. The school has recently been the recipient of a large gift, and contemplates extensive forward movements.

Another girls' school in Kyoto is the Kyoto Heian Jo Gakko of the American Episcopal Mission. This school was established in 1893, has a five years' course and a student body of 136.

Affiliated with this school is the Joshi Dendokwan, a training school for Bible women, established in 1890. It has 17 students.

There is also a Roman Catholic girls' school in Kyoto, the Kyoto Jo Gakko.

In Osaka the first girls' school, the Baikwa **Osaka** Jo Gakko, was started in 1879. It has the honor of being the first independent girls' school in Japan. Though in close sympathy with the American Board Mission, it was never under the control

of the Mission. Its course is the regular five years' course. Ten years ago it had 200 students, but on account of its removal to the suburbs, where the location also is somewhat unhealthy the student body has dropped to 140.

The Wilmina Jo Gakko in the same city is a union of the former Naniwa Jo Gakko established by the Presbyterian (North) Mission and the Wilmina Jo Gakko of the former Cumberland Presbyterian Mission. The school has a regular course and some higher work in English, sewing and music.

In the regular course there are 183 students and in the higher 29. Ten years ago there was a total of about 150.

The Poole Jo Gakko was established in 1888 by the Church Missionary Society in memory of Bishop Poole. The school has a five years' course and the number of students is 167. Ten years ago there were 70. New buildings have been erected and much improvement has been made in recent years. The school is recognized as giving an education of a grade equal to that of a higher girls' school.

The Bible woman's training school of the Baptist Mission was established here in 1908. The school has 6 graduates and 5 students. Besides pursuing a course of study, the students are taught methods of Sunday-school work, individual work, boys' meetings, girls' and women's meetings and much else of a practical nature.

A girls' school (Joshi Shingakko) of the Greek Catholic Church is located in Osaka. The number of students is 23.

There are also three Roman Catholic girls' schools in Osaka known as the Soai Jo Gakko, the Kinrankwai and the Shinai Jo Gakko.

Kobe The Kobe Jo Gakuin (Kobe College) was established in 1875, under the auspices of the American Board Mission. It is the oldest and best known of the girls' schools of the Kwansei region. It has the usual course of higher girls' school grade and has also maintained a regular college course for over twenty years. Many improvements in building and equipment have been made in recent years. The present number of students is 225, of whom 25 are in the college department. Ten years ago there were 161.

In close relation with Kobe College is the Kobe Joshi Shingakko, or Bible Woman's Evangelistic School, established as early as 1880. The school has sent out 100 graduates who are always in much demand especially by the independent churches of the Kumiai body. The present number of students is 23 as over against 12 ten years ago.

The Shoin Jo Gakko of the Society for the Propagation of the Gospel was established in 1891. The school has a five years' course, and is recognized as being of higher girls' school grade. The number of students is 55. Ten years ago there were 54. New buildings have been erected in recent years and the teaching force strengthened.

The Lambuth Memorial Bible School was established in 1900 by the Methodist (South) Mission. There are 20 graduates, and the present number of students is 13. Much practical work is done and special stress is laid on personal work.

There is also a Roman Catholic girls' school in Kobe, the Shinwa Jo Gakko.

Himeji In Himeji is located the Hinomoto Jo Gakko of the Baptist Mission. It was founded in 1893, has a five years' course and 63 students. Ten years ago there were 28.

At Okayama there is an independent **Okayama** Christian girls' school called the Junsei Koto Jo Gakko. It was established in 1881 by two devoted Japanese and is now a flourishing school. The latest data available give 215 pupils and 15 teachers, of whom 10 are Christians. The school has full higher girls' school recognition.

There is also a Roman Catholic girls' school at Okayama the Seishin Jo Gakko.

The Matsuyama Jo Gakko of the **Matsuyama** American Board Mission was established in 1886 and has about 80 students.

The Hiroshima Jo Gakko established **Hiroshima** by the Methodist (South) Mission in 1887 is the largest Christian girls' school in Japan. It has a regular course which is recognized as giving an education of higher girls' school grade. In addition there is a higher department, for kindergartner training, a primary department and a kindergarten department, which embraces four kindergartens located in different parts of the city. The regular course has 266 students, and the higher department 29. Ten years ago these numbers were 308 and 11 respectively. Adding primary and kindergarten pupils there is a total of 767 pupils belonging to the institution.

In Yamaguchi is located the Kojo **Yamaguchi** Jo Gakuin of the Presbyterian (North) Mission. It was founded in 1891, and has 21 students. Ten years ago there were 36.

Nagasaki has three girls' schools. The **Nagasaki** Kwassui Jo Gakko of the Methodist Episcopal Mission was founded in 1879, and has had an active and useful career. It has a regular course of five years and in addition an industrial department, a science department, a Bible training

department, a music department and a kindergarten normal department. The industrial department was probably the first of its kind in Japan. Excluding the pupils of the kindergarten connected with the school there are 213 students. Ten years ago there were 320. Government recognition is applied for.

The Umegasaki Jo Gakko (Sturges Seminary) was established by the Reformed (Dutch) Mission in 1887. It has the regular five years' course. Its present number of students is 71. Ten years ago there were 47. Considerable improvement has been made in the school in all ways.

A Roman Catholic girls' school is the third Christian girls' school in Nagasaki.

In Fukuoka the Eiwa Jo Gakko of the **Fukuoka** Methodist Episcopal Mission was established in 1885. In addition to its regular course it has a small higher department. The total number of students is 42 as over against 40 ten years ago.

In Kumamoto there is a Roman **Kumamoto** Catholic girls' school called the Shokei Jo Gakko.

Summing These are the Christian schools for young **up** women now existing in Japan. A few that once existed have been discontinued.

The present number is 71, just three more than twice as many as there are schools for young men. And there are 57 girls' schools of higher girls' school grade to 19 boys' schools of middle school grade. The number of students in the Protestant schools only is as nearly as can be ascertained 4,724, while the number ten years ago was 3,903, a gain of about 21 per cent. Adding estimated numbers on the basis of incomplete information from the Roman and Greek Catholic

schools, the present total number is probably about 7000. The geographical distribution of the schools is better than that of the schools for young men. The denominational distribution gives the Roman Catholics the largest number, 17. The various Methodist branches come next with 14, then the Presbyterian and Reformed group with 12, then the Seikokwai Missions with 8. The Kumiai schools number 7 and the Baptist schools 6, others smaller numbers, and one or two schools are without denominational affiliation. Of the 71 schools, 11 including 9 Roman Catholic schools, have recognition as regular higher girls' schools, and 9 are recognized only as being of higher girls' school grade.

**Bible
Woman's
Schools** There are ten regular women's Bible training schools. In addition there are some six or eight girls' schools that have Bible training courses attached to them. These schools, especially the regular schools, while they have difficulty in getting suitable candidates for admission, are educating women for whom there is a real need and demand. Much of the teaching in all these schools is by the "laboratory method," that is, by making students do much practical work under the direction of their teachers. In this respect they are perhaps ahead of the theological schools.

**Girls'
Schools** The regular girls' schools nearly all conform with a greater or less degree of closeness to the higher girls' schools of the government, most of them having a five years' course but adding Bible teaching and laying more stress on English than the government schools.

**Higher
Departments** Some thirteen or fourteen of the 57 regular girls' schools have higher departments connected with them. These

are not yet standardized either as to curricula or length of years. The courses are of three main kinds, cultural, domestic science and industrial.

Great Work and Influence of the Girls' Schools One rises from a study of these Christian schools for young women with a heightened appreciation of their incalculable value to the cause of Christianity and civilization in Japan.

They are often criticised for being managed without sufficient understanding of and conformity to the national ideals. But whatever short-comings they may have, they do impart "the one thing needful" with a remarkable degree of success. Over 80 per cent of their graduates go out as intelligent Christians. And while many of these get into circumstances where it is difficult for them to let their light shine, the great majority not only never lose their faith but in many cases they are positive, aggressive helpers to the churches, and friends of all that is good. It is said that the pastors of Osaka keep up the Baikwa school at the cost of much self-sacrifice solely because they need it to help their evangelistic work. These schools are the great avenue to the homes, and through the homes to the heart of the nation.

Slow Growth These schools during the past ten years have not grown in numbers so rapidly as the boys' middle schools. They have improved in equipment and teaching force more rapidly than in numbers. But their time is coming again. Many of them reached their high-water mark during the Russo-Japanese war. But since that time something of a reaction has been on, and also the government girls' schools have been pushed energetically, and the Christian schools have in most cases had a serious drop in numbers. As prejudices disappear, however,

and the movement toward female education gains momentum, the Christian girls' school will surely again fill up. Meanwhile equipment and teaching force should be greatly improved, and at the same time advantage should earnestly be taken of the better opportunities for personal intimacy between teachers and students and between students and students that a small school affords.

**Other
Christian
Schools** In addition to the schools for young men and young women thus far mentioned there are a number of industrial schools and night schools carried on by Christian agencies, including the well-known Palmore Institute of Kobe and the Yokohama Methodist Protestant night school, and also the seven night schools of the Y.M.C.A. with over 100 students. There are also some 15 primary schools carried on under Protestant auspices and a still larger number by the Roman Catholic Mission, most of which are registered as preparatory departments of their boys' and girls' schools. The Kindergarten Union of Japan also reports 66 Christian Kindergartens, with an attendance of over 2500 children.*

**Retrospect
and Pro-
spect** Casting a glance over all this as yet imperfect but growing and vastly significant work of Christian education in Japan, one profoundly rejoices in the good work for Japan and for the kingdom of God that has been done by these schools. At the same time one can

* It is a matter of great regret to the compiler of this part of the *Christian Movement* that on account of lack of space he is unable to make fuller reference to the excellent work of the kindergartens, primary schools, industrial schools, etc., and he especially regrets not being able to use much interesting information concerning these schools that was kindly sent him.

not help feeling very keenly how much improvement and advance is needed and demanded by the present situation in Japan. Probably the greatest shortcoming of the past history of this work has been its failure to produce more and stronger Japanese leaders. The old leaders are advancing in years and beginning to pass away. Where are their successors? Leaders cannot be produced by school education alone. More and more must they come to occupy the places of responsibility, for it is theirs to carry this work to ultimate victory. But whoever the workers may be, for Christ's sake, for Japan's sake, for this Eastern humanity's sake, this holy endeavor for true enlightenment, uplifting and progress must in unity of spirit be carried forward with vigor, faith, hope and love until this nation becomes transfigured by its influence.



CHAPTER V

ANNUAL REVIEW OF RELIGIOUS LITERATURE

By GALEN M. FISHER

In the last issue of the Christian Movement, Professor Müller gave a valuable survey of the literature of the previous year, including not only religious but general literature bearing upon the moral life and thought of the nation. This year the scope of the survey is restricted chiefly to Christian literature with brief reference to some non-Christian religious books, and at the close, we append a few paragraphs on miscellaneous literature and as to the future of the Christian Literature Committee's activity.*

One of the most significant and hopeful phenomena of the year has been the continued reaction from literary naturalism and the marked revival of the idealistic as opposed to the materialistic view of the universe. The tendency in this direction was stimulated some years ago by the study in Japan of Professor James' "Varieties of Religious Experiences" and kindred works, but it has received renewed impetus of late from the introduction of the works of Eucken, Lodge and Bergson. One result is that

* NOTE.—The paragraphs appearing in quotation marks were written by Mr. Müller, now on furlough in America.

Haeckel and Herbert Spencer are seldom mentioned except as straw men in some lecture. This tendency is a fresh illustration of how quickly Japan is affected by every current of thought in the Occident. She is indissolubly bound up with us. Just as every earthquake shock that occurs in the Occident is within a few hours accurately reproduced by the seismograph in Tokyo, so every vibration in the world of Western thought starts a corresponding vibration in the sensitive mind of the Japanese people.

The idealistic writers of the West are advancing from the standpoint of the new psychology, the comparative study of religion and the revised doctrine of evolution. In their ranks are a number of brilliant religious thinkers who have transcended the supposedly impassable gulf between the natural and the supernatural, and have modified the traditional conception of the miraculous. Now that these religious writers also are being extensively read in Japan we may expect that the problem of the supernatural which has been one of the chief stumbling-blocks in the way of seekers after God will be to a large degree removed.

Reflections like the above at once suggest that there is particular need at the present moment for a revised Christian apologetic on certain topics. Some time ago when the Christian Literature Committee was discussing the translation of Bruce's *Apologetics* it was found that no scholarly Japanese Christian felt that it met the present situation. The fact is that only a Japanese or a foreigner who is master of the best thought in both the East and the West can write such a treatise, and when written it too will call for revision after a few years.

The general sentiment toward Christianity at the end of the period in review is quite different from the

outlook at the beginning. Twelve months ago the late Cabinet, under the influence of the conservatives, was on the one hand imposing restraints upon free speech with regard to all social questions, and on the other hand making an effort to brace up public morals by ordering school teachers to inculcate ancestor veneration and to take their pupils to the shrines. This Governmental activity in the realm of morals and religion was resented by Buddhists and Christians alike. It led to profuse discussion, and as we shall see, resulted in several books by Christian writers. The present Cabinet is also deeply concerned over the condition of morals and religion, but it seems to be following a more positive policy than its predecessor. Its chief activity so far has been the promotion of a fraternal conference of representatives of Buddhism, Shinto and Christianity, which has been fully described in another section of this volume. This conference is still quite recent but it is safe to say that the extraordinary interest it has aroused will sooner or later find expression in book form. An illustration of the ferment generated by it is the fact that six weeks afterwards at a committee meeting of six non-Christians and one Christian, all of them men of national reputation, the main subject which they had met to discuss was left untouched for four hours while they debated with ardor and frankness the moral and religious needs of the nation.

Mainly Books by Christian Writers The output of Christian books during the past year has fortunately been large enough to tax a reviewer's time rather heavily, even when, as in this case, he has enjoyed the collaboration of a Japanese friend, Mr. Takeshi Saito. After a season of comparative drought, a fairly copious shower of good volumes has fallen.

The Encyclopaedia of Christianity and the Bible The most notable Christian literary work, not only of the year 1911, but of the past decade or more, is the Christian dictionary and cyclopedia entitled "*Christokyo Dai Jiten*." Of late, cyclopedias and compilations have been put out by the dozen in Japan as in the Occident, but this cyclopedia will not suffer in comparison with any of them. Heretofore Japanese Christians desirous of making a study of Christian history and theology have either had to consult foreign works or to gather their information piece-meal from various works in Japanese.

The consummation of this epoch-making enterprise is chiefly due to the co-operation of two large minded Christian men, Mr. Fukunaga, of Keiseisha Publishing House, and the Editor, Dr. J. Takagi. Like the late Mr. Hodder of London, Mr. Fukunaga has dedicated his life to the work of publishing Christian books. It is he who undertook the revision of the Japanese Bible but for various reasons thought best to transfer the enterprise midway to the present revision committee. Just at that moment he learned that Dr. Takagi had formed the purpose of writing a cyclopedia of Christianity, and he readily assumed the heavy financial responsibility for its publication. Dr. Takagi did not, of course, produce the work single-handed, but he bore the lion's share, even down to the repeated correction of the proofs.

The comprehensiveness of the cyclopedia is indicated by the fact that there are 1600 pages, three columns each, and over 3100 separate headings. In many respects the material is necessarily a mere repetition of western works, but when it comes to topics touching upon Japan, such as the history of the various denominations, Dr. Takagi has made either

an original contribution or has put in more compact form the information which is now locked up in various scattered works. Taking some of the main topics, such as the History of Christianity in Japan, or the Personality of Christ, one finds that they have been treated with impartiality and clearness.

The defects of the work are of a minor sort. The typographical errors are few. One cannot but feel that it would have been better to omit or to abridge the notices of certain occidental scholars and church leaders, who are of but slight consequence to Japanese. On the other hand, one regrets the omission of an account of the non-Christian faiths of Japan and their relation to Christianity.

As the Editor of the *Fukuin Shimpō* remarks in his eulogistic review of the cyclopedia, the work ought to be at the right hand of every Christian worker and believer, not to say men outside the church. This one volume supplies what might be called an abridged course in a school of theology. The price, 12.00 *yen*, seems comparatively high, but in view of the expense of its production and the incomparable value of the work, it is reasonable.

On the Bible A goodly number of books on the Bible have appeared. A useful popular work, arranged in the generally accepted chronological order of Jesus' life is the Japanese equivalent of "His Life," which was put out in English some years ago by Doctors Barton, Soares and Strong. There are two editions in Japanese. One of them, "*Yesu Den*," published by Kyobunkwan, uses the ordinary Japanese version of the Gospel, but with improved punctuation. The other, "*Seisho Christo Den*," published by Keiseisha under the editorial supervision of Reverends H. Ko-

zaki and N. Tamura, is a partially revised translation done by Rev. H. Omiya.

"*Christo no Omokage*," by Rev. C. Hara, is a work resembling Stalker's "*Imago Christi*." The style is excellent and the matter good, especially for preachers and Christian laymen.

Rev. S. Abe's "*Studies in the Epistle to the Romans*" is a popular exposition with questions and references to fit it for both class and private use. It shows how the principles that Paul urged upon his first century readers exactly apply to the problems of the modern man in Japan. Prof. Kashiwai's *Studies in "Philippians"* is also a first-rate addition to the stock of popular expository volumes.

An excellent companion volume to Mr. Abe's *Studies* is Rev. N. Kato's *Commentary on Romans*. It is based upon Sanday & Headlam's well-known volume but is not a mere translation. The style and treatment are both superior. It is suited to preachers and advanced students, whereas Mr. Abe's is intended for the educated lay Christian and for student Bible circles.

Rev. N. Tamura's "*Kodomo no Kenri*," or "*The Rights of Children*," is a practical and vigorous discussion of child-training and teaching, excellent for both parents and Sunday-school teachers. The style is the breezy colloquial for which Mr. Tamura is noted. "*Bible Otogibanashi*," by Mr. Fujikawa, might be more accurately entitled "*Religious Stories for Children*." It contains interesting material for the use of teachers of younger children in the Sunday-school or in the home.

**For Christian
Nurture**

Among books which may be considered as intended chiefly for believers are the following :

Professor Kashiwai's "*Yesu no Kyokun Ippan*," or the "Teaching of Jesus," is a simple presentation in dialogue form of the central teachings of Christ, such as the Kingdom of God, the character and work of Christ, and the future life. Mr. Kashiwai's writings are always suggestive and his views balanced. His style is hardly surpassed. But while the language is a simple colloquial, the contents are well adapted to thoughtful readers, and to inquirers as well as to Christians.

In the same general category, although less interesting, is the catechism prepared by Dr. Doremus Scudder, entitled "*Shonen Christokyo Mondo*." It is a comprehensive presentation of the essence of Christianity in the form of very appropriate selections of Scripture passages. Considering the genius of the Japanese for memorizing, it would seem as though the use of the catechism ought to be much more general in Sunday-schools and Christian homes than at present.

The lack of family worship is often lamented by Christian workers in Japan. One reason, no doubt, is the fact that the present translation of the Bible does not appeal to the people; another is the irregular family schedule and the eating of meals separately by the father and other members of the family, but still another is the experienced vacuity of reading half understood passages from the Bible and repeating practically the same prayers day after day. As an aid to remedying the last difficulty, "*Higoto no Inori*" or "Yet Another Day," by Dr. J. H. Jowett, formerly of Birmingham, ought to be widely useful. The translation is pure native Japanese, intelligible even to one who does not see the characters, and the tone and scope of the prayers are excellent.

In this connection we should mention an aid to family worship recently published by the Nihon Christo Kyokwai under the title "*Nihon Kirisuto Kyo Katei Reihai Goyomi*," and also the late Bishop Awdry's "*Kyodo no Reihai*," or "Common Worship." It is to be hoped that all denominations will increasingly avail themselves of the priceless devotional treasures in the Book of Common Prayer which are of course the common property of all believers.

We would further mention the volume of sermons, "*Jinsei no Ian*," or "The Consolations of Human Life," by Rev. T. Miyagawa, one of the very few pastors whose sermons are regularly published, and it is to be hoped that preachers like Mr. Uemura, Dr. Harada, and Dr. Hiraiwa, will follow his example. Mr. Ebina's editorials in "*Shinjin*" are frequently transcripts of his sermons.

One of the most baffling problems of the Church in Japan is how to secure a larger number of able candidates for the Christian ministry. The Young Men's Christian Association in Japan as in the West is exerting itself to help solve the problem. Last year Mr. Mott's "The Future Leadership of the Christian Church" was put out by it in Japanese, and this year a more direct appeal to Japanese young men has been put out by the same agency, entitled "*Reikai no Shidosha*," "Spiritual Leaders for Japan." It is a telling presentation of the ministry, consisting of the conclusion of Bishop Chas. Brent's "Leadership" and brief articles by Reverends Uemura, Motoda, Ebina, S. Abe, Bishop Honda, Hon. S. Ebara and Col. G. Yamamuro.

Among the books suitable for use with **For Inquirers** inquirers, Col. G. Yamamuro's "*Seinen ye no Keikoku*," or "Counsels to Young Men," is

one of the best. Written in a vigorous colloquial style, it throbs with human interest and religious fervor. Missionaries who wish to acquire an idiomatic style could hardly do better than read Col. Yamamuro's works.

A more direct attempt to meet the difficulties of inquirers is Dr. S. Motoda's "*Mishinja ni Atouru Fumi*." Like everything written by Dr. Motoda, it is clear, telling, and at times even witty. One after another of the questions every worker in Japan is asked are answered, such as, the relation of Christianity to the State, to society, to learning, to the family and to the individual.

The best biography of the year is **Christian Biographies** Rev. N. Kato's "Life of T. Kobayashi," the famous proprietor of "Lion toothpowder." Mr. Kobayashi had an almost romantic career. His varied experiences, both before and after his conversion, and his success as a business man, a philanthropist and a lay evangelist are bound to hold the attention and make a deep impression upon every reader, especially upon young men who are looking toward a commercial career. It is well written, full of anecdotes and contains a number of illustrations.

Next to Mr. Kobayashi's Life, perhaps the best biography is the "Life of Mrs. Flora Best Harris," written by Rev. H. Yamaka and published by Kyo-bunkwan. It is written in simple, choice language as befits the record of a life like Mrs. Harris', whose heroic labors on behalf of Japan, despite years of invalidism, must strongly appeal to Japanese sensibilities. The Japanese "Life of Rev. Paul Sawayama," by Reverends Koki and Takemoto is an original work, although necessarily somewhat similar

to the English Life by Prof. Naruse. The many letters incorporated give a human flavor and an intimate insight into the character of Mr. Sawayama. The volume is calculated to foster the principles of self-support and consecration which he strikingly exemplified.

One of the noblest Christian women of Tokyo was Mrs. Matsu Watanabe, whose life by Rev. Hidaka, including the memorial sermon by Rev. M. Uemura makes an inspiring volume.

"*Shonin no Shukyo*," or "The Religion of a Merchant," by J. Kakeuchi a merchant of Imaharu, is a semi-autobiographical work especially adapted to mercantile readers. It deals in practical fashion with the author's faith and with questions every merchant has to face. The author was a graduate of a Christian school but without high culture. It is encouraging to see such books appearing from the pen of laymen.

"The Life of Florence Nightingale," by T. Murata, is a fairly good colloquial story of the great philanthropist's career.

The widespread discussion of socialism gives timeliness to "*Shinkaigo*," literally, "Words Cherished in my Heart, or Confessions," by K. Nishikawa. The author was formerly a radical socialist but has recently become very moderate through the influence of Christianity. The manuscript was written during one of the four imprisonments which he suffered for his opinions.

Closely connected with biography is Rev. J. Ebizawa's "History of Our Hymns," consisting chiefly of the lives of the writers and the circumstances leading to the writing of famous hymns. The style is literary. The book should prove to be an excellent aid to ministers.

**Christianity
and
National
Problems**

The official reaction against Christianity last year, growing out of the anarchistic plot against the Emperor, has called forth several discussions of the relation of Christianity to the State and socialism. Dr. H. Kozaki's "*Chrisutokyo to Waga Kokutai*" compresses an able treatment of these questions into 34 pages, and like all of his writings, the style is clear and elegant. A far more exhaustive treatment of the same problems is Rev. T. Tominaga's "*Christokyo to Kokka oyobi Dotoku*." After explaining the attitude of Judaism and early Christianity toward the State, he proceeds to consider Christian ethical ideas, and concludes by a very bold, yet tactful discussion of Christian socialism and of Christianity in relation to the family and to the Imperial line in Japan. He fearlessly points out how the veneration or worship of the Imperial House which has been encouraged by the Bureaucracy, can never form a permanent moral and religious basis nor a bond of unity for the nation. On pages 310-313 he argues against following in the wake of Rome in the inculcation of Cæsar worship. We summarize: "There are influential men who think Christianity an obstacle to the welding of the nation into one compact, submissive whole. The chief method by which they are seeking to achieve such a unity is through compulsory Cæsar worship. The Bureaucracy is trying to make the Imperial House not only the center of the national spirit but also the objective of spiritual aspirations. But as Christians believe in the Most High who rules over the whole world, a Being quite different from any Emperor, the authorities think that they are lacking in sincere loyalty toward the Emperor and that they are intractable: hence the Bureaucracy naturally attempts

to hamper and suppress Christianity. This endeavor at bottom aims at rooting out our religion. But man has an innate yearning after the Eternal and Supreme and must worship Him. This yearning is ineradicable. No authority can ever succeed in the attempt to make men stop thinking of and worshiping God as the absolute spiritual ruler." In the thirteenth chapter Mr. Tominaga discusses materialism, pantheism, Confucianism, Bushido, Shinto, and Hotoku-kyo. He shows that Confucianism does not go high enough, that Bushido is too vague, that Shinto is irrational since it demands the worship of deified human beings, and that Christianity alone can satisfy the whole nature of man. He expressly refutes Baron Kato and Dr. Inouye, especially the former, who has so bitterly attacked Christianity. Incidentally, he says that the teachings of Sontoku, Hotoku-kyo, are also inadequate to serve as a religion and that the official efforts to that end will prove futile. The work is written in a clear and forceful style.

Another work discussing in a fresh and forceful way the problems of national life as related to Christianity is Pastor D. Ebina's *Kokumin Dotoku to Kirisutokyo*. The volume consists of a number of brief chapters covering such themes as the relation of Christianity to Ancestor Worship, Shrines, the Rescript on Education and Patriotism. Mr. Ebina writes with trenchant and fearless pen on these and many other living questions. The second part of the book deals more directly with personal problems such as the self-annihilation of Sin, Faith and Loyalty, and Spiritual Culture. One paragraph of the essay on A Spiritual Famine declares that although Japan triumphed over Russia in arms yet she has become captive to the debauching influences of Russian literature. The

author confines his attention to moral and religious questions without reference to theological doctrines.

A volume by the present Vice-Minister of Home Affairs, Hon. T. Tokonami, entitled "*Obei Shokan*," or "Impressions of Europe and America," appeared two years ago, but is worthy of mention in this connection. It opens with a chapter which asserts that the greatness of the Occident rests upon Christianity and that Japan can never become or remain truly great without religious faith, but that any rational faith will do if honestly believed and followed. This book was the precursor of the Three Religions Conference, which originated with Mr. Tokonami.

A volume of observations similar to Mr. Tokonami's, although wider in scope, is Hoshino Yuki-nori's *Kengaku Yoroku*, Observations of a Student. The judgments on men and things in many lands are clever but the chapter which particularly concerns us is that on religion in the Occident. Mr. Hoshino does not disclose his own religious affiliation, if he has any, but as a student he is led to the conclusion that Protestantism judged by its fruits is far superior to Roman Catholicism. He traces the enterprise, self-reliance, philanthropy and even many of the social and political institutions in the West to the far-reaching influence of Protestantism, and concludes by declaring emphatically that Christianity in its essential principles is in harmony with the most precious traditions of Japan: that its central teaching of love and self-sacrifice is peculiarly fitted to the spirit of Japan, although some of the forms and institutions attached to Christianity in the West should be supplanted by others more in keeping with Japan's needs.

Mr. Müller adds the following comments under this heading:—

"The appearance of Japan as one of the Powers and the growth of national self-consciousness bring many problems to be solved. Of these we see reflections in such book titles as, 'The Faith* and Ideals of a Great Nation' by Dr. Ariga. With regard to the belief of the nation, Prof. Ariga presented a problem some three or four years ago in his magazine, the *Gwaiko Jiho*, when he spoke of its being a defect in Japan's national belief that there was no place for a Ruler of rulers. Lately I have noticed no reference to this problem. It must come forward for solution sooner or later.

From the religious point of view we have a work by Ebina on 'The Culture of the Modern Nation,' one by Naruse on 'Progress and Education' (both of which are apparently collections of essays that appeared in the *Jitsugyo no Nihon*) and one by Tsunajima on 'The Nation and Religion.'

**Apologetics and
Theology**

Among the really important Christian books of the year is Dr. H. Kozaki's "*Christokyo no Honshitsu*," or "The Essence of Christianity." Written in fluent and forceful Japanese, it presents in concise form the author's faith as to the essentials of Christianity. The author is evidently versed in the history and literature of his subject. He begins by tracing the development of Christianity in Japan, showing how it has safely passed between many a Scylla and Charybdis. Then he treats impartially such major problems as the alleged Pauline origin of Christianity, the resurrection and the self-consciousness of Jesus, and the status and future of the Christian Church in Japan. Occupying a moderate position, Dr. Kozaki's treatment is cal-

* The word "faith" is not a satisfactory translation of Shinnen 信念.

culated to help pastors and intelligent Christians of all denominations and points of view. It would be a blessing if every pastor in the country were required to read it, missionaries would find it an excellent tonic both for their thought and for their study of the language.

"Would it not have been possible for so well-known and able a writer as Dr. Kozaki to have gotten the Hakubunkwan, or some other leading firm, to publish his work entitled, 'The Essentials of Christianity'? In America we have Prof. Royce writing an essay on the question, 'What is Vital in Christianity?' and the editor of the Expository Times says concerning this, 'Nothing is more widely, or indeed more anxiously sought for at present than an answer to that question.' In Japan there are many thoughtful men who would gladly read a book like Dr. Kozaki's if it were called to their attention; and the question for us to consider is how to get their attention. The Keiseisha, which naturally publishes Dr. Kozaki's book, has done a good work in circulating Christian literature, but its constituency is necessarily comparatively narrow."

Takahashi Goro's *Kirisuto Kwassatsu Ron*, "The Living-Dead Christ," seems to have been suggested in both title and contents by the posthumous work of the anarchist Kotoku, entitled *Kirisuto Massatsu Ron* "Annihilation of Christ." As Kotoku's work attacks the historicity of the Gospels, and therefore of Christ, so Mr. Takahashi introduces much evidence to prove the contrary. The volume is well written and is good so far as it goes, although it does not pretend to answer other prevalent difficulties regarding Christianity.

Professor Imai's "Old Testament Theology,"

published by Fukosha, is the best attempt which has yet appeared in Japanese to give a scholarly and at the same time reverent and constructive presentation of the subject. It is based on the work of the best European scholars such as Davidson and Schultz, but it also gives evidence of an original grasp of the subject. While the style is excellent, the first five chapters are unfortunately of such a technical nature as to appeal only to specialists. From the sixth chapter the interest of the average reader is aroused, and in the ninth and tenth chapters he feels that he has arrived at the heart of the book. No doubt the work is intended chiefly for theological students, but an abridgement of the latter half would be excellent for the general reader.

The Fukosha has during the past two years issued several translations in uniform binding of standard works by English writers, including Dr. Illingworth's "Reason and Revelation," "*Risei to Tenkei*" and "Doctrine of the Trinity," "*Sammi Ittai no Kyogi*," Ottley's "History of the Hebrews," "*Heburu Minzokushi*," and Westcott's "Revelation of the Risen Lord," "*Fukkatsu Seru Shu no Keiji*." The style of one or two of the other volumes in the series is mediocre, but all of the above have been rendered into clear and polished Japanese. They will be valuable additions to every worker's library.

Another work of considerable importance is Rev. K. Takemoto's "*Christokyo Tetsugaku Ippan*," "Philosophy of the Christian Religion. The author acknowledges that he has leaned heavily upon Fairbairn, Liddon, Sabatier, Hall, Caird and Illingworth, but it is nevertheless an original work. It is said to be the first systematic attempt toward a philosophy of Christianity by a Japanese. Particularly interesting

are the discussions of immortality and of the resurrection, and the detailed comparison of Our Lord with Shakamuni. The author clearly holds that Christ was the incarnate divine Saviour. Naturally, the whole scope of Christian theology and philosophy could not be included in so small a volume, but so far as it goes is good, showing power in both thought and expression.

"Studies in Spinoza," by Dr. S. Hatano, a Christian and an eminent philosopher, has a vital bearing upon Christian theology in Japan, for Dr. Hatano severely criticises Spinoza's absolute pantheism, maintaining that only the Christian view, which holds God as both transcendent and immanent can entirely satisfy the reason. A slight defect is the fact that in a few cases the Latin quotations are not translated.

In the face of the religious indifference of many of Japan's scholars, it is reassuring to have a professor in Kyoto Imperial University put forth a work frankly recognizing the worth of religion. Such is Prof. I. Nishita's *Zen no Kenkyu* (Studies in Goodness). The last chapter deals entirely with religion. He says: "Religion makes an appeal to our very life and will; however much we may wish to stifle its demands we are powerless to do so. Religion is the goal of humanity and must never be considered as a mere means." Professor Nishita betrays a decided leaning to a pantheistic and mystical conception of God: "God is the foundation of the Universe; the Universe was not created by, but is a manifestation of God." "Religion in essence is the comprehension of the unification of God and man. In it we experience the existence of the World-soul communing with our innermost consciousness. Faith should come not by tradition or

reasoning, but from our heart. As Boehme says, by our inmost instinctive nature we attain unto God." That he has been affected by Christian thought is evident from his comments on sin and love; "He who knows not sin is incapable of appreciating the love of God. . . . Sin is a thing to be hated, but sin repented of is the most beautiful thing in the world." "To know God means that men can know him not strictly by the mind but only by the intuitions of love and faith. Of such it can be said that they really know God." These closing words, like the rest of the work, will leave readers unsatisfied, but disposed to listen to the completer solutions of Christian thought.

Professor von Koerber's "*Shingaku oyobi Chuko Tetsugaku Kenkyu no Hitsuyo*," "The Necessity of the Medieval Theology and Philosophy," is calculated to promote the study of theology by university students, being written as it is by one of their most highly respected teachers. While Professor von Koerber is himself a staunch member of the Roman Catholic Church, this work, it need hardly be said, is not an argument for belief in Roman doctrine excepting as the author shows that early Catholic theology is the basis and point of departure of all later systems.

There have been several Japanese scholars outside the Christian ministry who have helped to introduce Christian or semi-Christian ideas to educated circles. Among the most eminent have been Dr. Onishi, formerly in Kyoto University, Dr. Takayama Chogyu of Tokyo University and Tsunashima Ryosen. All of them have passed away, but their written works still speak. None of them except Dr. Onishi was in form-

**Literary Scientific
and
Miscellaneous**

al connection with the Christian Church, and Takayama did not call himself a Christian at all. But Ryosen has unquestionably exerted an influence in favor of a certain kind of mystical Christianity. For ten years before his death he was bed-ridden, but somehow he managed to compose a large number of works on ethical and religious themes. The latest posthumous volume, "*Byoso Zappitsu*," or "Thoughts Written on a Sick Bed," contains several valuable essays. At times he reminds one of Emerson or F. W. Robertson. In the letter on page 97, which was originally written to a Christian, Mr. T. Saito, he evidences sincere devotion to Christ as Master, although he refuses to regard Him as Meditator or Saviour, on the ground that he had a personal experience of the possibility of direct communion and union with God. Ryosen's works supply an instance of Christian faith "tinged with the oriental consciousness," to use President Hall's phrase. The style is powerful and charming, polished almost to a fault.

If Christianity is to saturate the whole life of the Japanese, it must unquestionably be presented in in fiction as well as in serious works. We therefore welcome the appearance of "Adam Bede," abridged, in an admirable translation.

There are almost no scientific works in Japanese written by men in sympathy with the Christian worldview. It is therefore particularly gratifying to have Drummond's "Ascent of Man" put into excellent Japanese.

In this connection it should be said that Dr. Gulick's first volume on "*Shin Shinkwa Ron*," "Recent Developments in the Theory of Evolution," covering cosmic and animal evolution, which was first published in 1910, has already reached the third

edition. One of the best features about it is that it was published by Hakubunkwan, who may be called the Macmillans of Japan. We understand that they have also offered to publish Dr. Gulick's translation of Brown's "Christian Theology in Outline," together with an extensive appendix by the translator. Although the Christian publishing houses are indispensable to the whole Christian movement, still it is to be hoped that more Christian works can be put out through non-Christian firms of such standing, and thus be brought to the favorable attention of many intelligent non-Christian readers.

The anti-tuberculosis campaign, which has gained such momentum in the Occident, has begun to take shape in Japan. About a year ago a number of Christian physicians in Tokyo formed a society called the White Cross, which publishes a paper devoted to the propaganda, and conducts a hospital for the care of incipient consumptives. A welcome recruit in the campaign is Rev. Dr. A. K. Faust's book, "*Shakwai no Kyoteki*," "A Foe of Society," whose main purpose is to arouse the public to take preventive measures against tuberculosis. The style and matter are straightforward and popular. It is to be hoped that the book will be widely circulated among Christians, for certainly the number of pastors and Christian teachers who have been snatched away by tuberculosis justifies the Christian body in considering it a deadly foe. The publication of this work also by Hakubunkwan assures it a wide circulation.

Akin to the above is "*Kenko to Seiyoku*," "Health and Sexual Problems," a translation of two of the educational pamphlets of the "The American Society of Sanitary and Moral Prophylaxis" of which Prince Morrow, M.D., is the Secretary. The clear, scientific

exposition of marriage and sexual problems and the high moral tone of the volume will make it effective for use with students, teachers and parents.

"Several other works relating to Christianity have been put out by non-Christian houses. For example, *Jitsugyo no Nihon* has published a collection of articles contributed by the Rev. D. Ebina under the title 'The Culture of the New Nation.' We need more of such discussion of matters of national interest from a Christian point of view, and in order to bring the fruit of the discussion before those who most need it, popular magazines or general publishing houses must be made use of.

"The Rakuyo-do, which generally publishes works of a popular nature, puts out a small book entitled "*Kurisuto no Seinen Kun*" (Christ's Instruction for the Young), a title which might perhaps be made more attractive. The writer is Ishikawa Hiro, who is said to be a young pastor. How effective it would be if pastors young and old could study such subjects, season them with salt, talk on them to young men, and then send forth volumes in attractive style and with taking title through the ordinary publishing houses."

On the Conduct of Life "A few years ago '*hammon*,' unrest, was the word that was commonly heard in considering the mental unrest and spiritual agony of the young (young in years but old in thought) in the face of the unsolved problems of life. Nowadays we hear less of the presentation of problems and more of their practical solution.

"The conditions of modern life are hard but there are no other conditions in which to live and the solution is not suicide but struggle. Thus it comes about

silently, but in due course, that 'future,' or 'a desperate struggle,' takes its place as the popular word of the day.

"Look down the lists. First like a bugle call, is the title '*Kono Funto*,' 'This Struggle.' Then there are 'Lessons Derived from Struggle,' and 'Records of the Strenuous,' '*Funto Toketsu Roku*.' Other writers strive to teach 'How to Swim in the World' and how to cultivate a spirit of self-control and determination. How greatly do the young need these two powers! Takahashi Goro tells of 'The Almightiness of the Spirit' (*Shinrei Banko Kon*), and Pres. Kamada takes the terse summing up of his predecessor Fukuzawa's teaching, '*Dokuritsu Jison*' (Independence and Self-respect), as the title of a large volume of essays. The influence of Smiles' works is still strong, and the above mentioned volumes of advice correspond in Japan to those which Marden has been pouring out in the West. The great question is, does such teaching go anywhere near to the root of the matter?

"Soon we are bound to have in Japan books following the so-called 'New Thought' movement in the West. Is it not the duty of the Christian leaders in Japan to sift out what is of faith in the new way of stating old truths and to guide the young before they become entangled in the maze? On the scientific side it involves a frank recognition of the wonderful disclosures of the newer psychology. Already this movement has resulted for many in an actual rediscovery of God and an honest attempt to live as if He were real; and also in the realization that mind may be the master over physical conditions; that thoughts are living things and must inevitably translate themselves into the physical organism and moral character.

The movement has found expression in many different forms, each embodying certain truths, and each open to criticism—Christian Science, Mental Science, Metaphysical Healing, Faith Cure, The Emmanuel Movement. But in so far as the movement satisfies the deeper needs of the heart, it must be recognized by Christianity. *Okada Shiki Seiza Ho*, 'Okada's Method of Sitting Quiet,' describes the system of deep breathing, accompanied by the creation of a mental vacuum and the mastery of the emotions, which has been propagated by Okada Torajiro. Mr. Okada spent many years studying the philosophical and moral systems of the East and West and in experimenting on himself, and finally fixed upon the system now known by his name as the cure-all for physical, mental and moral ills. While the system is not a religion it does include moral elements and has evoked remarkable enthusiasm among its devotees who are numbered by the thousands. This volume describes the system and presents striking testimonials by eminent men as to its virtues. It has not only cured all sorts of physical ailments but has purified the thoughts and passions and changed the whole moral universe for many of those who have taken it up. It seems to be well suited to the needs and temperament of Japanese and to be worthy of encouragement.

"In reading over the titles of the essays in the miscellaneous works of the year we feel a desire to know more about the contents. What does Kato Totsudo find it well to talk about to his audience of Buddhists and others in his volume 'Pen and Tongue.'? What is the Buddhist idea of 'The Joy of Life'? What are the topics of the talks to teachers which first appeared in a daily paper and are now put forth in a volume called 'Stray Notes in the

Valley of the Dragon' ? * Or, again, what does the 'Voice of the Uneducated' say now that the *Jitsugyo no Sekai* has given it utterance? What conclusions are reached in the large volume of 'Studies in Modern Literature' ? Has Prof. Tsubouchi anything new to say, or any new way of saying old things, in his weighty work on 'The Drama and Literature' ? What has Prof. Anezaki to tell us in his 'Collection of Essays' on that subject of subjects, religion ?

"Such questions, and others, suggest themselves. The men about us are thinking of these and kindred subjects. Is it not a part of the duty that the new Committee on Christian Literature may take on itself to keep its constituency informed as to what is going on in these parts of the world of thought? That the Committee itself must know about it there is no doubt. But it takes much time to put in a form available for others that which has been gathered for one's own instruction. Learning is one thing: teaching is quite another.

"Just a word on an impression made upon me by reading the title of one book written apparently from a Buddhist point of view, '*Jinsei no Myomi*' (The Joy of Life). I do not know what the book is about, but the title impressed me as being in striking contrast with those of most of the books before us. We read much of perils and dangers, of problems and solutions, of suffering and struggle, of culture and independence; but how little there seems to be of peace and comfort, of the treasures of wisdom and knowledge, of the victory that overcometh !

"The careless joy of childhood in Japan is passing

* This is probably an allusion to some Chinese phrase.

away and upon the land are coming the cares and problems and responsibilities and temptations and sorrows of manhood. God grant that with these may come the whole glorious heritage of the sons and daughters of the Most High."

Some Buddhist Books A number of noteworthy Buddhist celebrations have taken place during the past year, particularly the 700th anniversaries of Honen Shonin and Shinran Shonin. An elegantly illustrated life of Honen by K. Sudo published in January 1911 went into a second edition in March.

Rev. Uemura Masahisa published in his magazine *Shukyo Oyobi Bungei* (Religion and Art) a study of Honen which ought to be translated. The management of the Commemorative Services of 1911 would be a good subject for a study. The discerning editor of the Omi Mustard Seed has thrown some side-lights on the matter.

S. Kinoshita has written a volume entitled *Honen to Shinran* comparing the two famous reformers.

The life of Japan's third noted reformer *Nichiren Seijin* by T. Ubukawa and the life of Shakamuni by Prof. Inouye Tetsujiro and Hori Kentoku have been in demand; in fact the best selling Buddhist book of the year has been this life of Shakamuni, although it is retailed at 2.50 yen.

"Kato Totsudo is as prolific and fresh as ever in his writings. His so-called '*Genjin Ron*' 'Discussion of the Origin of Man,' is really a consideration of the problems of life and death for which, he argues, Buddhism furnishes the most satisfactory solution. Consideration of his writings and the work of the house that publishes for him, the Heigo Shuppansha, would furnish perhaps some practical suggestions for

the guidance of the new and, at last, permanent Committee on Christian Literature.

"The Life of Nichiren seems to have been first published in that widely read daily, the *Hochi Shim-bun*. When will it be possible to put the biography of a Christian leader before the people through such a medium?"

A Westerner glancing over the shelves of the book-shops would probably be astonished to find so many books pertaining to Buddhism translated from English and German. Oldenberg's *Buddha* has been rendered by R. Minami; and K. Shimidzu has had the temerity to put Sir Edwin Arnold's *Light of Asia* into Japanese. Professor M. Anezaki has also translated Schopenhauer's *The World as Will and Idea*, which may be considered partly Buddhist. *Nyu Shin no Keiro* (The Progress of My Faith) by R. Suzuki, a student of Tokyo Imperial University, only twenty-four years of age, is a story of religious struggle typical of not a few serious minded Japanese youth. Trained under the influence of a Confucian high school teacher he soon found that Confucianism failed to solve the deeper problems of life. In despair he resorted to Ito Choshin, the apostle of "love without ego" (*muga no ai*). Under his influence he became optimistic and forgot himself in trying to serve others. But the simplicity of the doctrine soon left him dissatisfied and he was drawn under the influence of the Buddhist society, Kokodo. After entering the University his faith was unsettled by scientific and philosophical theories but he could not rest in scepticism. In his perplexity he lent a willing ear to the teaching of Jodo-Shinshu and went to Mr. Nasu to read the epistles of Shinran Shonin. Upon returning he became a disciple of Chikazumi Jokwan, a well-

known Shinshu priest. His book closes with a burst of thanksgiving for the grace of Amida upon whom he now relies. One cannot help thinking that the youth has not yet reached his final standing ground and the publication of his confessions at such an early age savors a little of vanity ; still the story will probably help other young men out of the slough of despond. The perusal of such books only impresses one anew with the bitter need of many bewildered hearts for the Gospel of righteousness, peace and joy in the Holy Spirit. And to such the printed page will find access when all other means may prove vain.

The Christian Literature Committee The editor heartily endorses these sentiments of Mr. Müller:—

“ As I close my part of this review I venture to speak for my colleagues of the Committee on Christian Literature for 1911 when I say that we lay down our work with a feeling of gratitude that it is to be taken up, not by another committee of like fleeting nature, but by a body which will become sooner or later, with the co-operation of our Japanese brethren, the ‘Christian Literature Society of Japan.’ To this end our labors for the past three years have been chiefly devoted, and we are thankful for the hearty support of nearly every one of the Federated Missions with the aid of their Home Boards. Five of those who have been on the annual committees in recent years have now become members of the new body, and they will need more than ever the continued sympathy, enlightened counsel and patient forbearance of the Federated Missions for whom they undertake a great experiment in co-operation, not only among the missions but with the whole Japanese Church. Great success has attended the publication of the Union Hymnal, in which enterprise there was the

same kind of co-operation that we now desire to see working in an extended field. May the Union Hymnal be the first fruits of a glorious harvest.

“ In China the Christian forces have had for nearly a quarter of a century a ‘ Christian Literature Society for China,’ and they are now seeking to greatly enlarge the place of their tent and to lengthen their cords. In India for a much longer time they have had a ‘ Christian Literature Society for India.’ We in Japan want to follow after them and at the same time to go a step in advance by organizing not a society *for* Japan but a Christian Literature Society *of* Japan with the growth of which we shall decrease and the Japanese shall increase.”

CHAPTER VI

REVIEW OF THE RELIGIOUS PRESS

By JOSEPH COSAND

Whilst a wonderful political upheaval has been progressing in China during the past few months, another change not so apparent, but none the less real, has been affecting the moral and spiritual condition of Japan.

The Kotoku conspiracy against the life of the Emperor in 1910, revealing a disloyalty previously believed to be impossible to any Japanese, and the gradual accumulation of other evidences showing that the Imperial Rescript on Education upon which the government had wholly relied for the moral requirements of the youth of the nation was inadequate, have brought the authorities almost to their knees in the search for a remedy for the unsatisfactory moral conditions now existing. Hence, thinking minds have turned towards religion, and such subjects as a revival of the worship of ancestors (*sosen shuhai*), a comparison of the relative merits of Shintoism, Buddhism and Christianity, and the government's attitude towards religion have received much attention from the people, whose sentiments have been expressed through some of the principal periodicals of the time.

One of the early indications of a change of sentiment towards religion was that of the publication of a special issue in May, 1911, of the magazine called

"*Seiko*" (Success) twice the usual size, entirely devoted to religion and principally filled with articles written by representative Christians and Buddhist priests.

On the title page in the upper left-hand corner was a small picture of Christ and in the opposite corner was one of Buddha. In the centre of the page was a large picture, made by the magazine company by a process of amalgamation, the pictures of Christ and Buddha having been combined into one so as to show some of the features of both, but in general outline not true to either.

The Christians were Hon. Taro Ando, President of the National Temperance League, Archbishop Nicolai and Prof. Senuma, of the Russian Church, Revs. K. Tsunajima and H. Kozaki, Congregationalists, President Motoda, of the Rikkyo Gakko, Episcopalian, Colonel Yamamuro, the Salvation Army, and a few others.

The contribution by Archbishop Nicolai is entitled "The Faith of the Greek Church," and that of Prof. Senuma "The Peculiar Merits of the Greek Church." Both writers entertain orthodox views and maintain that the Russian Greek Church has remained more nearly true to the principles of Christ than any other Christian sect.

Mr. Ando's subject is "*Kirisutokyo no Shinko no Shogai*" (The Life of Christian Faith). He draws from his own personal experience, contrasting his life before conversion with his renewed and victorious life as a Christian through the power of the Savior, who is likewise able to deliver all men from a life of sin.

Rev. H. Kozaki's article is entitled "*Gyakkyo Seikwatsu to Ian*" (A Life of Tribulation and Peace). He describes how, in the Kumamoto school thirty-six

years ago, through the instruction of Captain Janes, the students were brought under the influence of Christianity and on the 30th of January, 1876, D. Ebina, K. Miyagawa, T. Yokoi, T. Kanamori, S. Ichihara, I. Tokutomi, T. Harada, and others ascended Mount Hanaoka and there covenanted to become Christians. He was not one of those who made this vow, but was greatly affected by it and in the spring of the same year joined the Kumamoto Band of believers. He says that in his life as a Christian he has encountered many troubles but through prayer and faith has received boundless peace.

Dr. Motoda writes about "*Kirisuto no Anshin Ritsumei*" (Peace through Conformity to Christ's Law). He assigns several reasons for the non-acceptance of Christianity by the youth of to-day. Among them are the low ideals resulting from the contact of young people with the old corrupt religions, their being influenced by the old idea of moral self-reliance (*jiriki*) in opposition to religious morality which teaches reliance upon another (*tariki*), the presence of imported evils, as the use of foreign liquors, more liberty between the sexes (evils which are augmented by increased facilities for travel and communication), and the weakening of family safe-guards, the crushing out of moral and spiritual interest by the material civilization of to-day, and the creation of the impression in the minds of students, by the exclusion of religion from the schools, that religion is harmful. The government, he thinks, cannot escape responsibility for the irreligion of students.

He recommends that religious teachers should use greater efforts to win young men and says that influential Japanese should themselves become religious and set a good example to the rising generation.

Dr. Motoda then enumerates some of the benefits derivable from an acceptance of Christianity, explains the principles of the Christian religion, says that God is the source of all things, declares his Oneness, his Spiritual Nature, Omnipotence and Holiness.

Another indication of the increasing interest in religion and ethics among the educated classes was the publication, in January last, of a special number—entitled “The Four Sages Number”—of the “*Toa no Hikari*” (Light of Asia), an influential magazine of Tokyo. It was also significant that several reprints of this number were made before the demand for it could be met.

The frontispiece contains four pictures—Christ and Buddha in the upper half, Socrates and Confucius in the lower half. The contrast between the pure serene expressiveness of the face of the Master and the faces of the other three is very impressive.

The above-mentioned pictures introduce us to the four so-called sages to whom this number of the magazine is dedicated.

The first contribution in the magazine is from the pen of Dr. Tetsujiro Inouye, his subject being “*Seijin Jinkaku no Shin Kivansatsu*” (New Observations on the Characters of the Sages).

The second contributor is Dr. Hiroyuki Kato, well known both for his scholarly attainments and for his opposition to Christianity. He writes about Confucius, but he refers to the other three or to their teachings. Of all the contributors he alone sees objectionable features in Christianity, or, at least, to such an extent as to think its doctrines dangerous. His words are “*Kirisuto kyoni wayohodo kikenna bunshi ga aru no de aru*”—in Christianity there are elements of great danger.

The numerous contributors represent different views as educators and religionists, but they are almost unanimous in giving Christ a place at the summit of human perfection. Dr. Inouye's article is characteristic of them all in this respect, except that of Dr. Kato and one or two others.

He says that three characteristics are essential to a sage—knowledge, virtue, work. All four of the great men before us possessed these requisites, but all did not have them in equal degree. Socrates excelled in knowledge and Confucius in ethics. These, however, are of an earthly nature only.

Judged by their knowledge, virtue and work, Buddha and Christ excelled the other two. They apprehended truth higher than that of the physical. Dr. Inouye says of them "*Shakato kirisuto wa shusseken-teki no seijin ni shite, Koshi to Socrates wa seken-teki no seijin nari*"—Buddha and Christ were holy men who rose beyond the material world while Confucius and Socrates were sages of this world. There is no suggestion in any of the essays that either of these great men was more than man, but one of the writers refers to the question which Christ put to his disciples "Whom say ye that I am?" and says that in view of the power which Christ has over the lives of men the same question, in every age since he lived on earth, has forced itself upon the minds of thinking men, and does so now more and more.

It will be a cause of pain to some that Christ should be compared to other men however great and good, but when we reflect that within fifty years of the present, in places in Japan, his image was stamped upon by unholy feet as a protest against Christianity, the change of sentiment from that to this, when the most scholarly men of the nation unite in giving him a

place at the very pinnacle of humanity is marvelous in our eyes. The change thus far is just reason for rejoicing, but it will be an irreparable calamity if the thought of the nation should become crystalized at this point. He should be lifted up in the consciousness of the people higher than the tops of the mountains to his rightful place in the kingdom of heaven.

The Christian editors who have written upon this subject show that they are not satisfied that Christ, in the estimation of the people, should remain where Dr. Inouye has placed him.

Rev. D. Ebina, in the February number of the "*Shinjin*," replies to Dr. Inouye. His editorial is entitled "*Ishi no Seijin*," which may be interpreted as "Sage of the Will" in contra-distinction to the intellect. He contends that Christ was different from the other three in that he possessed intuitive knowledge, while theirs was acquired by the natural process of reason and study. Therefore his words were brief and clear, and they cut like a two-edged sword. His knowledge, being intuitive, reached back to the source of all things—the absolute Will. His knowledge was above the power of knowing. Christ's will was rooted in perfect love.

The great religious character revealed in him was chiefly a reflection of the moral nature of the religion peculiar to the Jews. The holiness of Christ rests in the transcendence of his character. In other words his holiness must be attributed to his Sonship with God. I quote Mr. Ebina's words:

"If Christ was only a contemplative sage like Buddha he was but one of the Essenes, and positively could not have been the Messiah. If his character was the result of acquired knowledge like that of Confucius he was no more than Hillel, and was

not the Messiah. If he was but a logician like Socrates he was no more than a philosopher such as Philo, and not the Messiah. He knew himself to be the Messiah. Also, because his perfect will wholly conformed to the absolute, perfect will, he was believed to be the Messiah. He was conscious of his sonship with God through the perfect obedience of his own will. Herein is seen the truth of the profound relation existing between Father and Son. Christ, being a holy one of will his birth could not have been one of chance. It was the working out of a great purpose."

Dr. Takagi, Editor of the "*Gokyo*"—Methodist Organ—in an editorial called "*Emmannaru Seijin* (Perfect Sage) agrees, for the most part with Mr. Ebina in his view of Christ. He maintains that Christ was perfect in knowledge, emotion and will. He speaks of him as "an ideal man." Christ was not too emotional and did not too much magnify the will. Rather he was a perfectly developed sage. "According to the four Gospels one of the most frequent words of Christ was 'Truth.' This word was spoken by him with fervor. What did he mean by it? Certainly not philosophical truth, or scientific truth, but religious truth. Still we cannot say that he meant only religious truth. He was an emotional man and at the same time a man of wisdom. Where did his wisdom come from? He did not learn in a Rabbinical school. He was only the son of a carpenter. This wisdom did not come from study, from logic, or from contemplation. It was intuitional. He knew deep Bible truths; he knew nature; he knew the world. In these respects he was a great philosopher, a great psychologist, a great scientist, a great poet."

More significant, perhaps, than the revival of religious interest as shown by the special religious issues of magazines not usually devoted to religion, is the new interest of the government in the propagation of religion.

The movement inaugurated by Mr. Tokonami, representing the Home Department, which is known among the Japanese as the "*Sankyo Kwaïdo* (Meeting of the Three Religions) has given rise to nation wide discussion in the press. Some of the comments of prominent Japanese, favorable and unfavorable, concerning the efforts of the Home Department to amalgamate the forces of religion in national undertakings may give English readers a clearer impression of Japanese opinion.

The March number of the "*Rinri Koenshu*," organ of the "Teiyu Ethical Society" is devoted to this subject. It contains contributions from many Japanese foremost in education.

Dr. K. Yoshida says that educationalists and religionists have each their separate mission, and each from his own position should work for the good of the nation, but if any one says that a person devoid of religious faith cannot possess loyalty and filial piety he speaks a falsehood. Rationalism is now prevalent in the world so that people of strong personality, by means of ethics and science, can build strong moral characters. To hold that one must depend on religion is too arbitrary a view. What we need is to help one another and elevate society.

Dr. Seibi Kitaira writes in a somewhat similar manner. He thinks that religion and education, from their separate positions, have their uses, but that in a country like Japan where there are many forms of religion they should be kept wholly separate, as heretofore.

Dr. Hiroyuki Kato sees nothing wrong in the freedom of religious faith, or in any efforts that religionists themselves may make for amalgamation, but the government should not meddle with it. Even though the tenets of Shintoism and Buddhism be good the priests are bad, and while the Christian pastors are usually relatively of a high order the doctrines of the Christian religion are detrimental to the national institutions. Therefore it is a bad move for the government to endeavor to combine these religions for the purpose of aiding education.

Prof. Nobuta Kishimoto represents the views of another class of educationalists. He thinks that the attempt at combining the efforts of representatives of the three religions is very opportune. There are some persons who say that religion is superstition, but true religion is by no means superstition. Religion is inherent in man's original nature. Therefore it not merely does not interfere with education and morals, but as these progress religious truth will shine brighter and brighter. Consequently the authority of religion cannot be increased by the power of the government. In the present situation the government can do nothing better than to offer every facility to all religionists for the free propagation of their several faiths.

According to an editorial in the *Asahi Shimbun*, February 27th, the representatives of Shintoism, Buddhism and Christianity, in conformity with the arrangements made by Mr. Tokonami, Vice-Minister of the Home Department, met in the Kwazoku Kwaikwan, Tokyo, on the previous day, and drew up a preamble to which were appended two resolutions as follows:

1. "We will severally exert ourselves in the

propagation of our own doctrines for the enhancement of the prestige of the Imperial House and the gradual increase of the morality of the nation."

2. "We hope that the Home Department officials will respect religion so that harmony between the government, religion and education, may be attained in a manner to aid the national destiny."

Christian writers have generally viewed with favor the action of the government in promoting the meeting of religionists.

Rev. Yugoro Chiba, Dean of the Baptist Theological Seminary, writing in the "*Fukuin Shimpō*," March 7, 1912, says:

"I do not think there will be any injury to Christianity from the meeting of religionists, but in several respects there will be much gain. The unreasonable opposition of educationalists to Christianity will at once disappear. According to the statement of a missionary who came from Morioka yesterday the Sunday-school attendance immediately increased. Christians should use this opportunity to their utmost ability for the proclamation of the Gospel.

"Concerning education and religion, inasmuch as the Constitution grants freedom of religious faith, special forms of religion should not be taught in government and other public schools, but irrespective of set forms, religion should be highly respected in the schools and its importance emphasized. On the contrary private schools should be established for the inculcation of special forms of religion."

Bishop Hiraiwa also commends the new movement. Writing in the "*Fukuin Shimpō*"—the same number as above he says:

"Notwithstanding that at the beginning of the restoration the notorious anti-Christian '*Kinsei no*

Kosatsu ' were withdrawn and that since the granting of the Constitution we have had great reason for witnessing freedom of religious belief, there has not been much progress made in its realization in the case of Christianity ; however, by the recent favorable attitude of the government, the withdrawal of the former edicts against Christianity and the Constitutional liberty of belief have taken on a concrete form. Henceforth Christianity will be Japanized. Indeed it may be said that such is already the case. Therefore, the recent event can be utilized much to the benefit of Christianity."

Another event of the past year having a bearing upon religion, particularly in its relation to the schools, was the issuance of instructions to the heads of schools to organize excursions to the shrines for the purpose of ancestor worship (*sosen shukai*). Although the instructions were issued as early as May, 1911, the subject has claimed attention in the press until now. Many interesting sentiments have been expressed by educators and religionists.

Dr. Motoda contributed an article to the January number of the Y. M. C. A. Organ (*Kaitakusha*) which, while it will surprise not a few, is of much importance because of the information it contains and because of the personal views of the author. His subject is "*Jinja Ron*" (Arguments about Shinto Shrines).

He says that the Japanese shrine constitutes a system peculiar to Japan. He does not think that there is anything resembling it in foreign countries. It is different from the Jewish synagogue. It is unlike the Christian church. Buddhist temples are quite differently constituted. The *kyokwai* (churches) of Shintoism cannot be said to be the same as the Shinto Shrine.

He informs us that in the shrines preaching is not allowed. Funeral rites are not performed; and it cannot be said to be a place where an idol is worshipped. The Japanese shrine system is confined to Japan and is the place where worship to ancestors (*sosen shuhai*) is performed.

The authorities assure me, he says, that it is not a religious institution and that it is a mistaken idea for any one to suppose that it is a place for religious worship. Since the 33rd Year of Meiji (1900) the Home Department has had two offices—one for religious matters and another for the control of shrines. This clearly shows that Shinto shrines are not to be confounded with religious sects. Previously the government had but one department for religious sects and shrines, but as this gave rise to false impressions concerning the meaning of shrines two offices were established.

The places where Shintoists hold their services are called *Kyokwai*. The Shintoists are not allowed to build a structure like the shrine or use the same furniture and symbols as those of the shrine. The duties of priests (*Kyodoshoku*) of the Shinto churches (*Kyokwai*) are those pertaining to religion, while the priests (*Kannushi*) of the shrines (*Jinja*) are semi-officials appointed and controlled by the government. Thus legally the shrine has no connection with Shintoism, but what does Shintoism see in the shrine? First, there are 13 Shinto sects. Each of these chooses some of the shrine gods for its religious adoration and worship. The meaning of the so-called shrine gods is different from that of the Shinto gods, but nevertheless the gods are the same. Seen from the national standpoint a Shintoist takes a shrine god for his Shinto god and worships it, and a Buddhist has a

right to do the same ; so if Shintoism and Buddhism as religions should cease to exist the shrine would be unaffected thereby, but if the shrine should fail there could be no Shinto religion.

Dr. Motoda informs us that there are above 140,000 shrines throughout Japan, all of which are registered, and that the government divides them into *Kampeishi*, *Kokuheishi*, *Fukensha*, *Go-sha* and *Son-sha*. Among the gods worshipped in these shrines are the ancestors of the Imperial Family and meritorious men who have died for their country. Briefly, shrines are places where the historical gods are worshipped (*Kokushi no Kami wo matsutte aru tokoro de aru*).

In conclusion he says :—" But the difficulty is that the public does not look upon the shrine in the same way that government does. Nine out of ten persons confound the shrine with Shintoism. Some people go so far as to think that the government, while granting freedom of religion constitutionally, is monopolizing religion in the disguise of the shrine. As the public holds such a belief Christians also are accustomed to think that the ancestor worship of the shrine is idolatry. Such infelicitous incidents as the misunderstanding about the Educational Minister's instructions to schools arise from this very cause. I hope, therefore, that the Home Department or the Educational Department will make clear the government's attitude toward the shrines that the public may no longer be mystified on the subject."

The March number of the "*Kaitakusha*" contains a reply to Dr. Motoda, by Mr. Shinji Ojima.

Mr. Ojima thinks the idea that the Japanese have been ancestor worshipers from their early history lacks sufficient evidence, and that the subject should

receive more careful scientific investigation. Moreover, although it be maintained that the shrine is not a religious institution the contention seems to be disproved by the nature of the performances of the priests which are in all respects similar to the ceremonies of religion. And even though we admit that the services at the shrines are intended as only acts of reverence to ancestors there still remains the objection that if they do not represent the highest ideal we as Christians cannot observe them.

Several other Christian writers have expressed views very similar to the above. While there seems to be a disposition on the part of such to accept the government view of the question in its legal aspect they are decidedly opposed to the conduct of some narrow-minded or prejudiced teachers who have endeavored to enforce upon children compliance with ceremonial acts at shrines, which were of religious significance. The hope was expressed by the Editor of the "*Kirisutokyo Sekai*" some time ago that the new Minister of Education would abolish the shameful reactionary measures (*shimpo taiho*) of his predecessor and inaugurate a more liberal policy towards Christianity.

Hon. S. Ebara, recently chosen by the Emperor to be a member of the House of Peers, wrote in the "*Kirisutokyo Sekai*," April 11, on the subject "*Kokuun no Hatten to Seigi no Toitsu*" (The Subordination of National Destiny to Righteousness). A summary of his subject is as follows:

That all the people may enjoy the blessings of civilization there must be government reform in many particulars. If we desire the gradual increase of the nation's prosperity we must first consider the question of bringing the country under the sway of righteousness.

The righteousness of the religionist, the lawyer, the politician, the educationalist, should be determined by one standard, so that there be no conflict. In appearance there may now seem to be general uniformity, but in the spirit of things there is confusion. As an illustration, last December, in a town called Fuchu, there was an election held for the selection of a *Chochō* (town head). There were many candidates, but it transpired that a keeper of a prostitute house known as the "*Edoya*" was elected. A prostitute keeper is eligible, but as the head of the town he has moral responsibilities, and the very idea of such a man filling so important a place, seems incongruous. It is hard to contemplate licensing of geisha and prostitutes, the selection of a corrupt town council, etc., with equanimity.

Such things are the result of a divorcement of a knowledge of truth from the practice of truth. If the nation would achieve its purpose and the people increase their happiness they must be educated. But to achieve this, education must be perfected, and before that can be attained, it must be assisted by government and religion. Particularly, religion, by belief in God and Buddha, should inspire to good works, vitalize legal education, give progress, and engender reform. If to show the position of education in the state, we illustrate with air, it may be compared to nitrogen, the greatest, most powerful element. Nitrogen is an important part of air, but to constitute wholesome air a certain portion of oxygen is necessary. Therefore, the nitrogenic education of society needs oxygenic religion; so, education and religion should not repel each other. Religionists and politicians should search to find their own rightful place and strive together to help the cause of truth, so as to unify and promote national righteousness.

CHAPTER VII

THE BIBLE SOCIETIES*

I.—AMERICAN BIBLE SOCIETY

By REV. H. LOOMIS

Bible circulation in Japan during the year 1911 has been carried on under somewhat unfavorable conditions, and yet it has been one of the most successful and encouraging in the history of the work.

The severe illness of the Agent necessitated his absence from the Bible House during a considerable part of the year; and in accordance with medical advice his resignation was sent to the Society in July and has been accepted. A gradual improvement in his condition has rendered it possible for him to resume charge of affairs and to hold the position until the appointment of a successor.

During the period of his incapacity to attend to the conduct of the work, the Rev. H. W. Schwartz, M.D. has given valuable services; and also assisted since as occasion required.

* This Chapter is made up of excerpts from the Annual Reports prepared by the retiring Agent of the American Bible Society having its Agency in Yokohama, and the Agent of the British and Foreign Bible Society and the National Bible Society of Scotland with Agency in Kobe. Lack of space alone compels the Editor to cut out much matter of deep interest. Otherwise the reports would be reproduced in full.

**National
Conditions**

The condition in Japan is that of a battle ground. Not only is there the opposition to Christianity that comes from the adherents to the native forms of religious faith, but a still more active and obstinate foe is found in the materialism and rationalism imported from foreign and nominally Christian countries. No effort is being spared to instil into the minds of the young Japanese the teachings of agnostics and infidels which are more or less current in other lands. Such influences have an effect in hindering all forms of Christian effort, and render the work of propagandism difficult and slow.

Then too an attempt has been made by the educational authorities to supply the place of the old and discarded systems of religious faith by the substitution of an ancestral and Imperial worship. To render this popular, new emphasis has been placed on the teaching that the rulers of Japan are of Divine origin, and that this is supremely the country of the Gods.

While this is accepted by a considerable part of the ignorant and unthinking class, there is evidently in the minds of some the question how it is that the progress of which Japan so proudly boasts is not of native origin but the fruit of what has been derived from other and Christian countries.

And so this is a period of unrest and doubt in the minds of many of the people, and the future of the country is yet a serious question.

It is now reported that the new Cabinet has adopted the policy of encouraging all forms of religion, as it has become evident that any system of worship is better than agnosticism or infidelity, as these lead to disregard of all restraint, both moral and political.

As Christianity in common with other religions is thus to be encouraged, it will be an improvement on recent conditions and render the work more successful.

Under such conditions it is most gratifying to report that the Bible circulation during the past year has been exceptionally large and full of interest. The cash receipts are the largest on record.

While special effort has been made by the Educational Department to influence the young and inculcate patriotism and reverence for the Sovereign, in no year has there been such eagerness on the part of teachers and students to get copies of the Scriptures and find out for themselves what are the teachings of Christianity. This is a most hopeful feature of our work and one for which we are truly thankful.

Revision of the Japanese Testament

The Revision Committee appointed in 1910 has been at work during the past year and has the confidence of the missionary body that the resulting translation will be of a satisfactory and abiding character. Much time has been spent in preliminary discussion, as it is of the utmost importance that the principles on which the revision is to be conducted should be settled at the start, and thus become a basis for future work.

The changes going on in the language render it difficult to decide as to many terms or forms of expression. For many words used in the original Greek there is no exact equivalent in the Japanese language.

In a report made by the Chairman of the Revision Committee is this statement; "During the past year the Committee has made steady progress. The Gospel of Mark has been completed tentatively and

put into circulation. Various criticisms have been received and carefully considered ; and the decision is to adopt a middle course between the different extremes.

"The Committee is now working in groups. What is done by one group is examined by the others and finally gone over in full Committee. In this way the other three Gospels are being revised ; and it is probable that the four Gospels will be completed by the end of the coming summer."

In the month of October there came **Rev. Mr. Reuter** to Japan a clergyman from Germany who had been for some years the pastor of a church, but had never, he says, experienced a change of heart, or what is known as conversion. He went to a Salvation Army meeting and there met with a new experience that has filled him with the one desire to tell people of the love of Christ and the joy of His salvation. With this one purpose in his heart he has gone from country to country telling the glad story of salvation by faith in Christ. With a marvelous (and what might be called miraculous gift of acquiring languages) he has been able to tell in twenty countries the love of God.

Twenty-three days after he reached Japan he applied to the Bible House for appointment as colporter, and said he could speak the language sufficiently to be understood. His testimonials were found to be satisfactory and he began work at once.

With a zeal that was truly apostolic, and a perseverance that could surmount all obstacles he has gone from place to place, and house to house, distributing the Word and telling the people that God loves them and waits to bless them.

With a boldness that surprises most workers he has

gone to drinking saloons and sold Bibles and to the temples and told the priests that there is a true and better way than they have ever known. To his great joy he has found in many instances a ready hearing, and always respectful treatment. Where he met a priest alone he had many interesting conversations, but when there were many together they were reluctant to commit themselves.

After about six weeks of arduous and self-denying labour he was called back to his home; but there is no doubt his work has not been in vain. It is his desire to return to Japan but it is not certain whether he can do so.

The result of his work was the distribution of 32 Bibles; 116 Testaments and 48,600 portions.

“We are finding more and more, that in answer to prayer the Lord can do wonders. He puts the enquiring spirit upon the people and He gives us grace among the people, and in many places where they have never seen a foreigner they are not at all afraid, but are very kind to us and give us a hearty welcome.”

**Report of
Mr. J. P.
Whitney***

The past year's work means having visited about eighty different cities, towns and villages, going from house to house in each place, and distributing thousands of Gospel Tracts,—and in many places the people had never heard the Gospel.

Our total sales of Bibles and Testaments for the past year is 4,248 copies.

This makes a total of sales from the beginning, September 14th, 1907 :—

*(Mr. Whitney and his wife receive no salary from the Bible Society, but simply a commission on their sales and their railway fare. They do their work, not for money, but wholly from love for souls and devotion to the Master. H.L.)

	Copies.
Japanese	28,484
English	5,277
Chinese	801
German	114
French	8
	34,684

**Chinese Students in Japan
and the Bible. Report of
Rev. W. H. Elwin**

“ At one time in our Sunday Bible Class five languages were quoted, English, German, Greek, Chinese, Japanese. Many are studying thus in other languages, where the Chinese translation does not appeal to them.

One man bought a parallel Japanese-English copy, and read it to such purpose that almost every verse was underlined in red ink. Another tells me that if he does not read and pray every morning he feels at a loss all day.”

Of one of the Christians Mr. Elwin writes: “ Mr. Yuan is a remarkably capable man, and a first-class speaker in Japanese, as well as Chinese. Many a time has he stirred the students by his speeches ; and many a time in Tokyo, and occasionally on his holiday walking tours to the beautiful spots of Japan, has he addressed a Japanese audience at their request.

“ Two years ago, during one of his seaside tours, he sat on the beach, practising the mental abstraction and devout attitude of higher Buddhism. He heard voices and learned truths in his soul. These he afterwards found agreed with what he read in (to him) a new book, the New Testament. Hence he felt the New Testament to be true. He obtained a parallel English and Japanese copy and studied the whole

book from cover to cover, under-scoring almost every verse. Whenever I called upon him we spoke of some spiritual need, and of our sense of the nearness of Christ, and the power of His cross.

"He was a regular attendant at our Sunday afternoon Bible Class. His University has given him his degree, or 'Certificate of graduation,' though he left six months before the time, to show their esteem for him. His great purpose is to preach the unity of the nation of China. His parallel purpose is to preach the Good News of Christ wherever he has the opportunity."

"Another convert, Mr. Tan, writes from Peking as follows; 'Since coming to Peking the events of my life have all tended to lead me nearer to God. Every day I am reading a little of the Bible. Daily I speak with others of Christianity. There are already three men, formerly opposed, who are now coming to a belief in the truth of Christ. Every Sunday we meet together and have most interesting times in studying the Bible. I am also in this way, by practice, improving in my power of presenting the truth.'

"I feel sure that if I had somehow been working as I have among the students, without assurance as to the New Testament being the Word of God, what I have seen among the students would have been overwhelming proof. Again, if I had not believed in the power of Christ, what I have seen among the students in the last three months would have convinced me."

SUMMARY OF SCRIPTURES CIRCULATED DURING
THE YEAR, 1911

	Bibles	Tests	Parts	Total Copies	Total Value Jap. Yen	Amount rec'd Jap. Yen
By Colporters... ..	2,196	33,720	38,870	74,786	7,634.92	7,634.92
" Commission Sellers	2,349	9,197	4,844	16,390	5,181.50	3,674.91
To Correspondents	379	1,494	274	2,147	660.49	660.49
For Free Distribution	283	3,193	2,470	5,946	584.82	293.47
Cash Sales	748	5,207	3,170	9,125	2,047.12	1,368.08
Total... ..	5,055	52,811	49,628	108,394	16,108.85	13,631.87
Donation... ..	14	54	91,999	92,067	953.93	
Grand Total	5,969	52,865	141,627	200,461	17,062.78	13,631.87

AMERICAN BIBLE SOCIETY JAPAN AGENCY

SUMMARY OF SCRIPTURES CIRCULATED FROM 1884 TO 1911

	Total Copies	Cash Receipts Jap. Yen
1874	7,000	—
1875	12,000	—
1876	4,500	400.00
1877	13,600	567.38
1878	22,631	596.00
1879	26,121	431.41
1880	65,973	628.70
1881	68,798	1,769.32
1882	38,439	1,988.25
1883	30,257	4,071.18
1884	35,771	5,313.65
1885	34,360	6,571.17
1886	41,345	7,247.70
1887	72,926	7,303.34
1888	59,485	8,078.74
1889	40,201	6,229.29
1890	54,394	5,748.50
1891	57,894	2,039.26
1892	43,916	1,880.50
1893	76,220	5,106.65
1894	113,939	4,809.18
1895	257,578	5,176.97
1896	100,456	4,444.74
1897	57,813	4,298.92
1898	44,785	4,873.83
1899	98,439	7,208.73
1900	136,029	8,426.27
1901	181,490	11,098.85
1902	175,991	11,207.10
1903	167,825	13,621.86
1904	176,109	8,566.92
1905	277,744	9,829.64
1906	119,960	13,844.80
1907	91,100	13,453.93
1908	80,022	12,008.77
1909	61,045	10,380.08
1910	194,024	12,442.41
1911	206,719	14,907.67
Total	3,345,899	236,562.61 = \$118,281.30

II.—BRITISH AND FOREIGN BIBLE SOCIETY AND NATIONAL BIBLE SOCIETY OF SCOTLAND

By F. PARROTT

During the year the work at our headquarters has been continued without any event calling for remark. Our staff have worked faithfully and well, giving of their best in this service for their God and for their neighbour.

SCRIPTURES PRINTED :—202,500 COPIES.
„ ISSUED :—230,891 „

The total number of books sent out from the Bible House during the year was :—

Bibles.	Testaments.	Portions.
4,588	41,072	170,863

SCRIPTURES CIRCULATED :—216,462 COPIES.

TABLE OF CIRCULATION.

	Bible	Test	Parts	Total	Value
Colporteurs.....	1,309	17,307	142,395	161,011	3,766.22
Book Shops.....	1,677	7,128	7,457	16,262	3,853.96
Free Grants ...	63	663	10,352	11,078	342.41
Sales at Dépôt...	975	15,974	10,659	27,608	3,175.33
Total	4,024	41,072	172,863	214,959	13,147.92

During the year, 63 Bibles, 663 Testaments, and 10,852 Portions were circulated in this way. 10,000 Gospels were given to Captain Bickel for his work among the islands of the Inland Sea. Seven hundred Gospels were distributed among the soldiers and officers in the autumn military manœuvres, near Kobe. 50 Testaments were sent to a hospital in Dairen

**Free
Grants**

and were warmly appreciated. Sundry small grants to poor churches were also much appreciated.

Some Books were also sent to prisoners who wrote asking for copies.

During 1911, fifty-five men were employed. The number who worked all through the year was eighteen.

The maximum sales effected by one man during the year was 1 Bible, 236 Testaments, and 12,162 Parts, a total of 12,699. This is a fair illustration of the working of the men, also as to the class of books sold. Portions decidedly predominate by reason of the difficulties of effecting sales among the people whom the colporteur visits. Mr. Naka, the colporteur referred to, last year sold 38,000 books.

**Hind-
FAITH** One cause of much that has told against our colporteurs and necessarily affected their sales has been the circulation of two Japanese anti-Christian books. One was written by the anarchist, Kotoku, while in prison awaiting his death. It was entitled "The Obliteration of Christ :"—an attempt to affirm that our Saviour was a myth. In it quotations from rationalistic literature of the West were prominent. The other was entitled "The Baneful Harm of Christianity." These books had a wide circulation among school teachers and others, and during the year our colporteurs have been continually confronted with quotations from them. The action of the Educational Department in encouraging Shinto observances has told not a little in making the country people more than ever look askance at Christianity.

**Difficulties of
the Work** Districts very remote from educational centres have had most work done in them. This inevitably means more time and more expense in travelling, and very much lower sales.

Not all men are able to work on in face of such hardships as colportage entails, and the frequent changes in our staff of colporteurs means that those who endure are worthy of high praise. Few people who have not tried this work realize its character. Constant travelling has no novelty to compensate for the fatigue of body and mind which it entails. A pack of books usually comprises the baggage of these men who travel in public conveyances where the odours, sights, and sounds induce only weariness and disgust. Seasickness is a malady all Japanese peculiarly loathe, and it is often endured. Cheap food and lodging, which sometimes mean little rest, are the order of the day. The fact that the men are connected with the Christian faith in no way adds to their welcome. Surely only those who are rooted and grounded in faith in the Son of God can endure. Mr. Lawrence has worked with the men through the heat and cold of this trying climate. His journeyings have been many and far. He loves the men and they return his affection. The stimulus of his visits means encouragement and fresh determination.

The following is an extract from his report :—

Touring in Manchuria During June and July, a very successful tour was undertaken in Manchuria. No colporteur accompanied me on this tour ; but I obtained the services of Mr. Horiuchi, who is one of the leading members of the Presbyterian Church in Dalny. Although this was Mr. Horiuchi's first experience in Bible selling, he proved a capital helper. His interest in the work of the Bible Societies was considerable, for he would insist on paying most of his own travelling expenses. He also refused to accept any recompense whatever for all his services.

We were courteously received by the many station

masters along the South Manchurian Railway, and permission was given us to offer our Books for sale. After making a purchase himself, one station master gave us a note of introduction to all his assistants and counselled them to inspect our stock of Bibles and Testaments. The result was excellent sales.

Calls were made at the Police Stations, and in most cases good sales were effected. One head official was particularly interested in our work. He purchased four Testaments and informed us that he had a small private library of good books which he was lending out to the men in his town. "They are leading careless indifferent lives," he said, "and, if I can, I wish to help them do better." This official was not a Christian, but he had learned something of Christian teaching when he was young, and he knew how the Bible could influence and transform men's lives.

The Christians whom we met in various parts of the country accorded us a hearty welcome and rendered us excellent help in our work.

Some good work was done at Post-offices. One post-master, who was a Christian, purchased an expensively bound Bible. Another post-master, who was not a Christian, purchased a Bible and immediately began to read a part of his Book. He gave us permission to offer our stock for sale among the officials in the building. Satisfactory sales were obtained.

At Port Arthur An interesting trip was made to Port Arthur which is only thirty-six miles from Dalny. The pastor of the Japanese church, Rev. J. Shimamura, was a great help to us. Mr. Shimamura supplied us with cards of introduction to numbers of Japanese officials and also disposed of

several Bibles to the members of his church. A visit was made to the Technical College where 200 young men are being trained. The Principal readily granted us permission to meet the students, and the instructors kindly announced it in the various class-rooms of the building, and at the appointed hour the students flocked in and commenced an eager examination of the various editions. It was a sight to see the keen interest of the young men and the rapid sale of English Testaments and diglot Portions.

Several days were spent at Chang Chun **Chang Chun** which is the terminus of the South Manchurian Railway. Very good sales were made to the Japanese residents. In one shop, English, Japanese, Russian, and Chinese Testaments were bought. We called on the Japanese Consul and enjoyed a pleasant talk with him. He purchased a well-bound English Bible. On our taking leave of him, the Consul said : " I wish you every success in your noble work." A new depot has recently been erected by the Bible Society in Chang Chun. Mr. Turley, the Assistant Agent for China, fortunately secured one of the best sites in the town and personally superintended the erection of the premises. The building is of brick and is situated at the corner of two streets. It presents a bright and attractive appearance. Not only does the building serve as a depot for the Society but it does duty as a meeting-house for the few Japanese Christians in the town and for a brief resting-place for missionaries and others passing through Chang Chun. It afforded us accommodation whilst we were carrying on our work in the town. Mr. Turley is to be congratulated on the erection of these useful premises. The depot with its supply of Scriptures is a great benefit to his extensive work in North Manchuria.

During the tour, 250.000 *yen* (£25. 0. 0.) worth of Scriptures were sold.

If Bible selling had been attempted in **Yamada** Yamada twenty years ago, it would not have been tolerated. Now we can travel from one end of the town to the other and offer the Scriptures for sale without the least objection or opposition. We spent several days in canvassing the town and the sales were most satisfactory.

Reports from Kyushu Hachiro Nasu, writes: "I always feel that a good test of education in any town is the degree of willingness to purchase Scriptures, and the sympathy of non-Christians with Christianity. Recently, I sold quite a number of Gospels of St. John in a small town because the people there had heard that St. John taught the deep doctrine of calmness.

One day, Mr. Naka called at the house of a wealthy man and invited him to purchase a Testament. The man said: "If I read that Book, I will become a socialist. I hate it." He became angry; and leaving Mr. Naka at his door, hurried off to the police-station and reported the conversation. Shortly afterwards, Mr. Naka noticed a man following him from house to house and listening to his talks to the people as he sold Gospels. This man was a detective who had been sent from the police-station to report on Mr. Naka's work and also on the Book he was selling. The detective did not attempt to interfere in any way and after continuing his investigation for half an hour went off.

Mr. Takeda sold a Bible to a man who afterwards became a Christian. The man was a light-house keeper. He wrote to Mr. Takeda requesting him to visit the post where he was stationed and to carry on

some evangelistic work and Bible selling. The meetings were arranged and a number of people attended. At the close of each meeting, the Scriptures were offered for sale and nearly 50 copies were disposed of.

When working in the town of Kagoshima, Mr. Hashimoto sold a Testament to a young man and invited him to his hotel. The young man responded and gladly listened to a talk on the Bible and on Christianity. Some months afterwards, he wrote to Mr. Hashimoto to inform him that he had been baptized at one of the churches in Fukuoka.

In a country village near Hiroshima, Mr. Hashimoto met a man who told him that nearly a century ago Christianity was called *Kirishitan*. One day, a man obtained a clock from one of his friends. He took it home and showed it to some simple country people who were very much astonished: "It moves itself," they said, "so it must be *kirishitan*," (for everything strange was attributed to Christianity.) As Christianity was a proscribed religion in the country the clock could not remain in the villages and had to be sent away. In one house a man who was invited to buy a Gospel refused, saying it was "*kirishitan*" but after a few words of explanation he was induced to purchase a copy. Another man bought a copy and afterwards exchanged it for a Testament.

Captain Bickel of the *Fukuin Maru*
The Inland Sea writes as follows: "The systematic, careful distribution of Gospel Portions, which your society has enabled us to undertake in the islands as an adjunct to the wide efforts of the Mission ship, is showing gratifying results. Leaving the general effect of a wide desire for greater knowledge of Christian truth and the many minor incidents

known to me, let me give you two definite cases of great good wrought.

"In the East Central Island District, the work has been done by a man whom we delight in calling "Old Pilgrim's Progress" because of his simple faith and his quaint ways. For years, this man was a *kuruma* puller in Osaka. God touched his heart. He became a new man and though ignorant he became a power for good. In spite of an urgent request from a son in Tokyo to live with him, he decided to go back to his island home at the age of seventy to help answer his prayer of years that before he died he might see the beginning of a Christian church in the home of his youth. He knew nothing of our work in the islands nor that God had already paved the way for an answer to his petition.

"He became known as the *Yaso no Ojisan*, first despised for his ignorance, later esteemed for his marvelous zeal, and loved for his Christ-like sympathy. His experience would fill your annual report.

"He called at a house with his usual offer of a Gospel Portion. The owner and his wife seemed strangely silent and unresponsive to his earnest appeal to read the little Book. He felt he had failed and turned to leave, but saw to his astonishment that the man was in tears. He was invited to stay and was told that they wished to see the people of the Mission ship. We went and found that these people were Christian, but had been afraid to show their faith even to us when they came to the island four years ago, for the place was a difficult one and their father was a *sake* dealer in the town. The zeal of the simple old man and his earnest appeal touched their hearts.

"They linked up with the Mission ship, declared

themselves publicly and gave half of their house for a preaching-place and kindergarten. God so blessed their witness that they built of their own means a small chaped 45ft. $\times$ 20ft. which they placed at our disposal. This is now the house of the kindergarten, Sunday School and regular services of the little town. With joy we celebrated at the close of the year for the first time in that town the joyful feast of the coming of the Christ-child to a world of sin and sorrow. The prayer of "Old Pilgrim's Progress" is being answered.

"A hundred miles farther west, the work of distribution has been done by a young man. He is blessed with an impediment in his speech which makes him careful of his words which are few. The results therefore are those of the power of God's word rather than of his eloquence or skill. There are many results here also. One I will give:—

"An editor of a well-known daily on the mainland returned to his island home in the grip of that scourge of the land,—consumption. He was a man of ability and of fine feeling, but had been, he said, too busy to trouble himself with the things of the soul. Now his hands and his head were free, but his heart was weary and sad. Always a man of quiet ways, now in his illness the noisy talk of visiting friends was especially painful. Then came the young man slow of speech with the offer of the little Gospel Portion. This was eagerly accepted. The man of slow tongue quietly answered a few vital questions. The result was an earnest study of the little Book and later a request for a New Testament and a teacher. The first was sent him, the latter followed. New hope, not of this life, but of life eternal came to the heart of this man. From his sick bed, he made a

profession of faith in God and directed the opening of a Sunday-School in a house belonging to him.

"I knelt by his bedside day before yesterday. His face shone with joy as he spoke of the solace received from the little Book, of his complete resignation as to the affairs of this life, and of his hope of life eternal. The way that was dark and dreary, the dark path that leads through the valley of the shadow, is now made light by "the light that lighteth the world."

In Con-
clusion In looking over the year's work, we find that the volume of it is smaller in its output but we hope its effectiveness is no less than that of previous years. We have tried to carry to those "out of the way" the message of life everlasting. We take courage from the fact that as the Scriptures were written for our learning, that we might have hope, these same Scriptures are giving hope and faith to very many to whom we pass them on. It remains true, however, that as these pages are read in Japan "millions yet have never heard," and if present conditions do not rapidly change will never join in singing: "Let us heartily rejoice in the strength of our salvation, let us worship and fall down, and kneel before the Lord our Maker." We therefore take up the new year's work believing that the need of Japan is the life-giving Word of God.

BRITISH BIBLE SOCIETIES'
JAPAN AGENT
TABLE OF CIRCULATION

Year	Sales by Colport- eurs	Other Sales	Free Grants	Total Circula- tion	Total Value in Yen	Amount Rec. in Yen
1904	57,866	45,030	233,094	335,990	12,550.59	7,260.22
1905	46,631	158,126	82,503	287,260	14,202.60	10,719.70
1906	94,930	57,128	21,128	173,571	15,315.82	13,066.03
1907	140,083	51,634	1,455	193,900	17,381.75	15,179.80
1908	259,808	51,771	41	311,420	15,412.55	13,842.84
1909	248,217	51,524	5,368	305,109	16,730.45	14,848.66
1910	216,380	66,932	2,048	285,360	16,821.83	14,973.18
1911	161,011	43,870	11,581	216,462	13,147.92	10,966.12

CHAPTER VIII

JAPAN BOOK AND TRACT SOCIETY*

By GEORGE BRAITHWAITE

In presenting this, our thirteenth Annual Report, for the year ending December 31st 1911, we would praise God for having watched so graciously over the Society throughout another year, supplying our needs and wonderfully opening doors for the entrance of His Word, thus enabling such a large number of our publications to pass into the hands of this people.

During the year under review, the American Tract Society again sent us some help towards Publication Work. We feel sure, however, that they would send more, if they truly realized the wonderful opportunities. We have to thank the Religious Tract Society for continued assistance, and also for a special grant towards the cost of the Agent's travelling expenses to and from England.

In addition to the usual means of circulation, the Society's publications were, in the course of the year, distributed among the visitors to six Industrial Exhibitions, besides being given out at several special meetings.

* Owing to the temporary absence of the Agent of the Tract Society from Japan on account of health this Chapter is a reprint of the latest report of the Society barring a few necessary omissions on account of lack of space.

The circulation we are enabled to report is the largest we have ever had, being well over the million and quarter mark. This is in part due to the fact that since last February the Society has had the agency for the sale and distribution of "The Christian News," a monthly periodical prepared by the Japan Evangelistic Band. We are thankful, however, to note an increase under almost every head, but we rejoice especially over the substantial growth in the sale of our own books. The actual figures for 1911 are below:—

CIRCULATION 1911

	Our Publications			Published Elsewhere			Total Copies	Value Yen
	Books	Tracts	Cards	Books	Tracts	Cards		
Sales at Depots ...	1,947	57,958	13	6,788	42,361	83,120	192,187	3,889.33
„ to Correspondents. }	5,699	526,686	148	8,445	159,401	53,891	754,270	8,257.88
„ to Book Shops.	1,616	108,217	—	2,002	360	33,143	145,338	1,995.39
Sales for Special Distribution ... }	9,262	692,861	161	17,235	202,122	170,154	1,091,795	14,142.60
	47	166,404	—	—	—	—	166,451	402.92
Sent to American Tract Society.. }	9,309	859,265	161	17,235	202,122	170,154	1,258,246	14,545.52
Free Grants	46	124	—	—	—	13	183	21.88
	227	13,445	—	51	52	1	13,776	99.02
	9,582	872,834	161	17,286	202,174	170,168	1,272,205	14,666.42

Publication During the year under review, the Society has paid for the printing of 19,400 Books and 741,000 Tracts in Japanese. In addition to these, we have, for the convenience of our customers, superintended the printing of 2,500 Books and 56,000 Tracts in Japanese, and 1,200 Circulars in English, the total publication amounting to very nearly twelve million pages.

The books include twelve separate editions. Among these are reprints of Mr. Wm. G. Smith's three books, "Where Does Christianity Come From," "From Paul to Polycarp," and "Introduction to the New Testament": also of "What Christians Believe." An edition of 2,000 copies of both parts of "Pilgrim's Progress" also left the press; Part I being also issued in a convenient size for carrying in the pocket, there having arisen of late years, especially among the student class, quite a demand for books of that size. An edition of 2,000 copies of "Probable Sons" was also issued.

During the year four new books were issued for the first time by the Society. One of these, "The Baptism of the Holy Ghost" by the Rev. B. F. Buxton, had been printed many years ago but had been out of print for a long time. The edition now issued is an entirely new translation. Two of the other new books, "A Hundred Talks to Inquirers," and "Richard Weaver's Life Story" were both prepared by the Japan Evangelistic Band and issued by them in 1910. Several thousand copies of both books were put in circulation and brought much rich blessing to many souls. The Society has now purchased the copyright of the former and has been kindly allowed by the Band to issue an edition of the latter.

The only entirely new book issued during the year is "Self Improvement," an abridgment of "Todd's Students' Manual" a book which a generation ago greatly helped many young men in England and America. Several Japanese students have also been much blessed by reading the English edition, and we feel sure that in its Japanese dress its usefulness will be still further extended.

The tracts printed during the year include forty-nine separate editions, forty-eight of which were reprints. The only new one, "The True Way" is by the Rev. W. P. Buncombe. It was written several years ago and has been much blessed ; and it is hoped that, now the Society has published it, it will have an even wider circulation.

During the year the Society also bought from other publishers 14,055 Books, 13,402 Tracts, and 207,869 Cards and Pictures, also 174,670 copies of "The Christian News," these being required for stock and to fill orders received.

General Work The following is taken from a letter from Rev. D. Norman, Nagano, just received as this Report is being compiled :—

" I have used many tracts during the past year and in several cases have sold Testaments as a result of persons having read tracts and having thereby a desire to know more of the teaching of Christ. In one large town where we have work I have had six baptisms during the past three months and on my last visit there the evangelist remarked that quite a number of the seekers were those who had been brought in by reading tracts etc., that had been distributed. So I have increased confidence in this method of sowing Gospel seed and an increased purpose to go on with it and to study to do it wisely and effectively. I do

not think that I have ever distributed more tracts in my ordinary work than during the past year. I wish I had something more definite to tell you but you may be assured that it is a work that I believe to be necessary."

The following are particulars of blessing received through the reading of particular Tracts :—

John III
16

In 1887 a missionary gentleman gave a copy of the above tract to a Japanese gentleman who was his fellow traveller for a few hours on a small coasting steamer. After leaving the steamer, a jinrikisha ride of some fifteen miles brought them to the town where they both intended to pass the night. It was a pouring wet evening and they parted at the entrance to the town, the missionary going to one hotel, and the Japanese gentleman to another, some two miles away. Just as the missionary was finishing supper, however, the Japanese gentleman was announced. His first words were, "When I met you, I was a Buddhist, now I am John III, 16." Then pointing to the text, he said, "Where are these words from, they are different from the rest of the tract?" Having been told they were from the New Testament, and also instructed where he could buy a copy, he hurried out of the room, returning in half an hour or so holding out his new treasure and saying, "Please show me where those words are." He then pressed the missionary to accompany him to his home to make known the good news to his family and friends but the return journey would have taken a week and other engagements made it impossible. After reaching home, he wrote saying he gathered his family and friends together once or twice each week and read to them from the tract and the New Testament and saying he should

be glad of other helpful literature. Packets were sent to him from time to time. It is not known that he ever joined any church, but when the missionary called at his home five or six years later he gave him a warm welcome and kept him busy for several hours answering questions which showed that he must have read the whole Bible through from beginning to end and studied it all with much care.

“The Living God” In 1891, a missionary while travelling by train gave a tract to each of the others who happened to be in the same carriage, handing a copy of the above tract to one young man there. An hour or two after, when the ticket collector came along to look at the tickets, this young man seemed utterly dazed, and failing to produce his ticket or even to understand anything that was said to him, he was forcibly ejected from the train. Thinking it just possible that the tract he had received had so filled his mind as to make him incapable of taking in anything else, the missionary, to save him from being sent to prison for travelling without a ticket, paid his fare to that station and then continued his journey, never expecting to hear any more of the matter. Ten days after, however, he received a letter from the young man, saying, “For three days after receiving the tract you so kindly gave me I knew nothing. When I came to myself, I at once took the train to my home (some 300 miles) and reached there in the middle of the night. Without stopping either to eat or to sleep I sought for some one to teach me more and after several hours’ search had the fortune to find a Christian pastor who is now instructing me.” The young man became a member of the church, and later a Christian worker, and was very active and earnest. Though only quite poor, he persisted in sending pre-

sents every few months to the gentleman who had given him the tract.

Miss A. Evans of the C. M. S. has most kindly furnished us with the following account:—

“When the Prince Imperial visited Hokkaido last August, the Christians in Asahigawa made a special effort to reach the thousands of country people who flocked into the town to see him. Many thousands of tracts were given away and much fruit will assuredly be the result as, in childlike faith, the workers claimed the promise, ‘My Word shall not return to me void.’

Special Gospel meetings were also held, and at one of these, held in the evening, a non-commissioned officer was noticed sitting on one of the hard forms and listening most earnestly hour after hour. After sitting over three hours he got up, and going to one of the workers, asked, ‘What do you teach happens after death?’ On being asked whether he was really in earnest to know, he responded, ‘If I wasn’t, do you think I’d have sat here over three hours listening to the preaching?’ He then held up the tract ‘He Died for Me’ and said, ‘You gave me this little book this afternoon. I have read it all through many times and understand what it teaches, but long to know more.’ He was faithfully dealt with and was really saved. He has been heard from many times since and lives a consistent Christian life.”

Rev. C. O. P. Cambridge, Hamamatsu, writes—“In forwarding my small contribution of 20 *yen* to the work of the Tract Society I pray that God’s blessing may ever rest on the printed as well as on the spoken Word.”

**Special
Work**

During the year under review, Industrial Exhibitions were held in many places throughout the Empire. In several cases these were taken advantage of by the Christian workers for holding special Evangelistic meetings and doing other aggressive work. Appeals for special grants of tracts for distribution at these meetings and also among the people flocking in from the country to visit these exhibitions, reached us from six different centres. These we were thankful to be able to respond to from the special grant which the Religious Tract Society so generously made us in 1910. The tracts distributed at such times are carried by the recipients to their homes and thus hundreds, and it may be, thousands of people in out of the way places learn the Society's name and address, and can, if they wish, write for more Christian literature.

**Tsuchiura
Exhibition**

Tsuchiura boasts, it is said, of the finest primary school building outside Tokyo. To celebrate the completion of this, an industrial exhibition was arranged to be held in it from the 1st to the 10th of April.

A tent was secured and was put up on a plot of ground a short distance from the entrance, and just in front of the courthouse. A better position could not have been secured. The tent was provided with board seats for about 200 people and with an inquirers' room. Sign-boards were put up by the road-side in front of the railway station and at the entrance to the town announcing the tent meetings for Christian preaching. It is interesting to note that in the exhibition were sign-boards which were up in its neighbourhood not more than thirty years ago prohibiting people from becoming Christian teachers or believers.

Local evangelists were called in to do the preaching.

Ten thousand leaflets giving the location of all evangelists and preaching-places of the co-operating churches and a short statement of what Christianity is, were prepared. These with about 50,000 other tracts were distributed. Each tract was stamped with the name and address of an evangelist. Preaching and singing were carried on in the tent each afternoon from 1.30 to 5, and again in the evening from 7 to about 10 o'clock. Each speaker was expected to speak about thirty minutes ; this was followed by an invitation to go into the inquiry room. It was estimated that more than 1,000 people came into the tent each day.

One of the evangelists afterward in giving a report of the work said, "I was most anxious, and there were many opinions and doubts as to whether we could do anything. So we were more than gratified at the results. The Christian young man who was tent-keeper and slept in the tent dreamed one night that the Buddhists caught him and shaved his head, but really he was not interfered with neither were the meetings interrupted at all."

The Friends had charge of the work for the first five days and in that time over 400 persons signed their names and gave their addresses as showing their desire to become Christian inquirers. The Baptists took the lead the last five days and conducting the meetings somewhat differently did not get proportionately quite as many names. They however had a full tent through to the end. A railway-guard said, "I see all the people reading Christian tracts as they wait for trains." A young farmer from an out-of-the-way place far from the railway, said, "All the people from my village are talking about the Christian tent at the exhibition and saying that they did not know

that Christianity had such good teaching." The evangelists report that they have had a number of persons call at their homes to inquire about Christianity since the tent meetings and that they are following up the inquirers with literature.

The quite respectful way in which the people came and listened to the Gospel and their manifest interest indicate an openness for the truth which had not been previously experienced by the present workers in that district. "Pray ye therefore the Lord of the harvest, that He send forth labourers into the harvest."

Gurney Binford, Mito writes.—"We had the tent work for five days and distributed the 20,000 tracts that the Tract Society granted us. There were about 10,000 visitors to the Exposition each day and our workers estimate that altogether at least 6,000 entered the tent and heard the Gospel message. They secured over 400 signatures and addresses of people who wish to learn more of Christianity. Most of these are in the neighbourhood of Tsuchiura. The work was most interesting on account of the interest taken in it by the Christians themselves and also because of the interest shown by the people who came into the tent to listen."

Gilbert Bowles, Tokyo, writes.—"I have just reviewed with much interest the Annual Report of the the Tract Society, in the work of which I am much interested. A full report of the Tent Meetings at Tsuchiura would reveal much good done by the literature sent there."

Kobe Exhibition Much energetic evangelistic work was carried on during the few weeks the Exhibition was open. We sent altogether 30,000 Tracts for use among the visitors. The following letters from Miss J. Harrison, Kobe, refer to this grant:—

No. 1.—“Your letter to hand yesterday. We shall be very glad to avail ourselves of your kind offer of a grant of tracts, and will try to use them to the best advantage. The Exhibition will be open until the 15th of May. Thus far the smallest attendance in one day has been 6,000. Last Saturday it was 23,006. The daily average is 15,000.

At our Evangelistic Meetings in the Tent yesterday, both in the afternoon and evening we had 100 sitting down inside and another 150 or so standing at the back. It is a grand sight to see that number of people listening to the simple Gospel.

No. 2.—Many thanks for the tracts which arrived yesterday and were used at the evening meeting. I have not had time yet to see what they are, but the outsides of some looked very attractive as they were being distributed. The attendance at the meetings continues good. One man intending to commit suicide was saved on Wednesday afternoon, and came again on Thursday and Friday. There have also been several enquirers. We are far too short-handed.

No. 3.—I want to thank you very much for the second grant of tracts. They have been of great use to us in our work at the Exhibition, helping to put the people at ease with us as they came into the tent, and so making them more receptive of the Gospel message.”

Fakul Exhibition This Industrial Exhibition, opened as it was for some weeks last June and July attracted large numbers of visitors from the country round. The Special Fund enabled us to send a supply of Tracts for distribution among these. In acknowledging this grant, the Rev. E. C. Hennigar writes as follows:—

No. 1.—“I write to thank you most heartily for the

grant of 20,000 tracts which you made us for use at the Fukui Provincial Exhibition. They all arrived the day before yesterday in good condition.

We are carrying on Gospel Meetings in a house very near the entrance to the exhibition. The other day in the afternoon and evening I gave away 1,500 tracts as I stood just in front of our preaching-place. That means that at least that number of people were apprised of the fact that Christianity is a live, active force. We have had very good attendance at our meetings although the heavy rains several days last week interfered considerably with the work. The Presbyterian forces are united with us in this work, and in Mr. Dunlop's name as well as my own I thank you for the tracts sent.

No. 2.—I want to thank you very much for the very generous supply of tracts you sent us for the work at Fukui Provincial Exhibition this summer. They went into the hands of a great number of people and will undoubtedly bring forth their fruit in due season. The work here on the West Coast is very difficult as yet. I sometimes think it has hardly reached the seed-sowing time yet. Rather we are pounding away at the rocks of prejudice, superstition and vice, trying to break up the soil to receive the precious seed."

**Wakamatsu
Exhibition** Rev. C. Noss, Wakamatsu, Fukushima Ken, writes.—"Please accept our thanks for the donation of 2,000 assorted tracts you sent for distribution at the Industrial Exhibition held in this city early this month. My boys helped me in the distribution, because I was called away from the city. John, who is fifteen years of age and intends being a missionary, had charge in my absence, giving a tract to each man who passed out of the Exposition, and one to each woman who

asked for a copy, but none to children. As my name and address were stamped on all, I am hearing from the recipients. Two milk boys came to me immediately afterwards, saying they wished to become Christians and asking for regular instruction. They told me that it was one of the tracts handed out at the Exposition that had induced them to come."

Kisenuma Exhibition Rev. E. H. Jones, Mito, writes. "The kind donation of 5,000 Tracts for our work at the Exhibition at Kisenuma last month was very helpful.

We had a large tent, in one of the best sites in the town, a corps of eight workers besides myself, prayer and Bible study meetings every forenoon—with special reference to filling by the Holy Spirit for service—preaching from 1 p.m. to 4.30, and from 7 P.M to 9.30 each of the seven days. The workers were distributed, two at the Bible selling stand at the door of the tent, three on the street distributing tracts and inviting people to come into the tent, and three inside seating people, and preaching. We found the people always ready to receive the tracts, and a good number of cheap Testaments were sold. At one meeting we had six raise their hands to show they desired to become Christians.

The thousands of tracts distributed and taken home to many isolated farmhouses and small country hamlets are sure to be used by the Master for the great ingatherings of the future." (Nov. 6, 1911).

Evangelistic Work for Women The following further particulars in regard to the work done during 1910 have now reached us:—

The principal work undertaken in the General Woman's Campaign for Women in Tokyo, had three objects in view. First, an effort was made

to visit each home and speak the Word of Salvation to each woman in the city. Second, to leave a Gospel Message, either a Gospel or Tract at each home. Third, to invite the women to a special meeting for women at each Christian centre. The city having been divided into sections with a church, chapel or Christian school as the centre, the workers at the various centres became responsible for the work to be done in each district. In mapping out the city for this work, many large sections were found to be altogether destitute of any Christian influence.

The plans for the work were heartily entered into, until it was found that the Gospels would have to be bought; and although the Bible Society generously offered them at half price, many small churches and a great many preaching-places felt they could not undertake the expense, and so only tens of thousands were distributed where otherwise hundreds of thousands would have been.

The Tract Society made a large grant and thus the word of truth went into almost every house in the city. Special donations were given for the destitute places.

A frank statement of the object of the call made the workers at once welcome in almost every home. The meetings were generally well attended. In a few cases, receptions with distinctly Christian talks were given for the better class women, who could not be induced to go to a more public meeting, but who were glad to hear. In some places, these receptions have been continued once a month with ever-increasing interest and also with most satisfactory results.

Though the direct results of the work were not so evident as had been hoped, the workers find that women in general are now more willing than formerly

to listen to the Gospel. This is especially true of the country districts. All the country people read Tokyo newspapers more or less, and the reports in the papers of the work done in Tokyo have aroused a desire among the better class women in the country towns and villages to learn something of this new teaching. This perhaps is the greatest influence the campaign had.

As the Special Evangelistic Meetings for Women in Tokyo were, as we believe, a movement born of God, we feel that He alone knows the full fruitage. The loyalty of the Christian women has shone forth in their diligent efforts to do all in their power to distribute the Scriptures and tracts in every home in Tokyo. In some of the large districts of the city, where there are no churches as yet, the work is not completed. In some cases workers were taken off for the Evangelistic Campaign in Nagoya, and so this cannot be a finished report of statistics, for all the meetings have not yet been held. We hope a volunteer band can at least see that the Scripture and Tract distribution is continued in the autumn. Truly, "The Lord giveth the word. The women that publish the tidings are a great host." This has been joyous service done by prayerful women—often by tired workers who now rejoice that nearly all reports say, "Our work is in much better condition than before these meetings were held—there have been from three to a hundred inquirers as the result of the meetings." At least three regularly established weekly meetings have been one outgrowth of the work. An increased attendance at all the regular meetings since has been one of the most encouraging features. At one afternoon meeting in Ushigome, after asking permission to come, a merchant was present. He so

thoroughly approved of the work that he hired a large hall and paid all the expenses and called the same speaker to give the Gospel to his neighbours, saying, "This is what our homes need." In one meeting a woman of fifty-two became a bright and happy believer. She had been an ardent Buddhist but on coming to Tokyo was employed by a Christian family. She was so deeply impressed by the spirit of the Christianity that governed that home that she sought secretly to know the doctrine. As soon as she heard of these meetings she decided to attend. At one meeting after the sermon the Christians were asked to go upstairs to pray, and the unbelievers were asked to remain below for teaching. The sermon had been concerning the sheep and the goats, and to her this division was so impressive an object lesson, that she determined never again to be left outside. She accepted the truth and is a bright satisfied Christian. There were 17 other inquirers in this meeting, half of whom were men.

Most meetings report that the fringe is all that has been yet touched so very much remains still to be done.

In Fukawa, in one kogisho, meetings were held every night and sometimes two a night in different districts for the fortnight. On Sunday afternoon all the Christians helped in the distribution. The interest increased daily and the workers felt had they been able to go on for a month there would have been a great awakening. Each church was left free to carry on the work after whatever method seemed best adapted to the community and surroundings. Many thousand printed announcements were given out—some used tickets—in some cases the boys and girls of the Sunday Schools carried special invitations to their mothers. Many meetings report an increased attend-

ance at the regular services, and a constantly increasing number of quiet inquirers after the truth. That this is due to the faithful distribution of Scriptures, tracts, and announcements, we cannot say ; but that there is a marked awakening in many churches is very evident. The statistical and financial reports will be given when the work is finished. It certainly can be said of each worker who took part in this campaign—with hands and heart already full—, “She hath done what she could.”

During the year, some 6,000 Tracts were sent out for this special work. The following letters are in acknowledgment of these :—

Miss M. A. Clagett, Tokyo, writes.—“Your letter gave me a joyful surprise yesterday morning. Last week I discovered a large section of the city, over beyond the Asakusa Temple, where no work was done last spring, and where according to the report given me last Wednesday there is no work within over a mile in any direction. I will visit the Ward Office this week and learn the exact conditions and begin work there next week. I had asked the Lord for tracts for the place, and your letter is His answer. When it is convenient, some time this week, will you please send me two or three thousand.”

From Mrs. Caroline W. Van Petten, Yokohama.—“I want to thank you for the tracts that have helped me so much in the evangelistic work among the Japanese in Korea. They have been eagerly received and will, I am sure, bear fruit in due time. This is the day of small things here, but the opportunities and possibilities are great, in church work among the Japanese.”

**Other
Special
Work**

The letters given below refer to other grants of Tracts which the Special Fund enabled us to make :—

Rev. F. W. Kennedy, Matsumoto, writes.—

“We are having during the month of August in Matsumoto preaching meetings every night. The police have given us permission to put up a sort of tent right in the centre of the city and we expect to get in touch with a very large number of people. It is a ‘Union Work’ for the Methodists, Presbyterians and Baptists are joining in with us the Episcopalians. I have been requested to write and ask if you would assist us by giving us a grant of tracts. If you can see your way to do this we shall be most grateful.

No. 2.—Thank you so much for the kind grant of 10,000 tracts, also for the offer of a few larger ones for those becoming interested.

No. 3.—I am now in a position to write and tell you something about the meetings which were held in Matsumoto during the month of August.

The tracts you kindly sent were most useful but unfortunately were delayed on the road through ‘wash-outs’ caused by the floods and did not reach us until the middle of the month.

The meetings were well attended, as many as 300 sometimes stood out in front of the place of meeting listening to the Message and about 30 or 40 became so much interested in what they heard that they kept coming night after night. It is difficult to say how many of those who came were influenced but already three young men are coming to our meetings on Sundays and are receiving instruction. Our annual Matsumoto Festival is on the last and first days of this next month and if possible we shall have meetings on those two nights. The workers seem pleased with

the results of the month's work so far and I am sure that as the Seed was sown with faith, fruit will be reaped sooner or later. I am sending you a photograph of the workers and their tent, and thank you again for your great kindness in this matter."

Rev. E. C. Fry, Utsunomiya, says.—No. 1.—"The coming week, beginning I believe about the 12th, there is to be an educational gathering at Utsunomiya representing several of the provinces of Japan. Also, at about the same time there is to be a similar medical meeting here. I am not posted as to details, but the pastors and evangelists here state that for a few days great numbers of people will be gathered in the city, and they are making arrangements for union meetings.

If you can help by a gift of tracts, the pastors will much appreciate it. It would be well to have at least part of them suitable for distribution among influential educators and doctors, but other smaller tracts will be appreciated, too.

No. 2.—On behalf of the pastors and evangelists and Christian community of Utsunomiya, I want to thank you for the donation of tracts in aid of the special effort while the educational meeting was on here. It centred in a meeting held in the principal public hall, attended by nearly 300 intelligent people, many of them manifestly being educationalists. Tracts were distributed and I am sure that they were well placed and will do good. I again thank you for timely aid given to a worthy effort for advancing the Kingdom of God."

Rev. E. H. Jones, Mito, says.—"Thanks for the timely contribution of 5,000 tracts for our work at Makabe. It was a yearly fair (*Toshi no Ichi*) We had a temporary preaching place 24 feet by 60 built of

boards. It was on the most frequented thoroughfare, while not in the midst of the noisy shows that were opened to exploit the crowds for money. We had it open from 2 P.M. till 5 and from 6.30 to 9. Six workers were associated with me in the preaching. Three were on the street in front to get the people in, to distribute tracts, and to sell Scriptures, and four inside. We sold about 175 Scripture portions, distributed the 5,000 tracts, and had about 250 at each meeting. Thus some thousands were reached with the Gospel message. As one result of the work, the tracts will be read and pondered in many hundreds of Japanese homes. God was very good to us in helping us to secure such a good location, in giving us such superb weather, and in granting us the evident presence of His Spirit at the meetings. A good number remained to the after-meetings to hear the message more particularly. We hope for a good harvest from this seed sowing."

Rev. W. P. Buncombe, Tokyo, writes. "I must again very heartily thank the Japan Book and Tract Society for the great help given to the work in our Mission Hall—the Whidborne Mission Hall—in the Ginza, Tokyo. As I told you in my last year's letter, we have preaching here nearly every night throughout the year, resting only on Mondays and a fortnight in the summer, and a week at the New Year. A very important part of this work is the distribution of leaflet tracts to passers-by, and giving large tracts to those who come in and stay for the services. In this way we have used some 50,000 leaflets during the year 1911, and a considerable number of others. Many on receiving the tract at the door will stop and come in, who would not have done so otherwise. Some think it is the ticket of admission, and offer to

give it up when they get inside. Sometimes when we have run out of tracts, the workers find their work of getting people in is much harder, and they also feel that they are losing opportunities of giving a word to be read to the many who are passing to and fro. Some indeed take the tract and throw it away after they have gone a few yards, but the proportion who do this is remarkably small, they are nearly all carried away to be read. One can often trace the influence of the Tracts read in after-conversation with those who come.

As this presents an opportunity of distribution to an ever varying set of people it is most important; for the people who pass are many of them on their way to Tokyo's greatest railway station; and the thoroughfare is frequented by all classes of people at leisure after the day's work.

So in thanking you for the very substantial help received, I would earnestly ask for continued help in this way in the year and years to come.

We have a Second Mission Hall in Fukagawa, a very poor part, for which also we have often received grants of tracts when we have had special missions there."

A letter from Miss J. M. Holland, Osaka, says.—
"Thanks for your letter and the grant of books which arrived almost together last Sunday. I used them in two factories that night. Please return my thanks to the Society."

These are rather more in number than
Free Grants during the previous year. They include copies sent to Japanese newspapers for review and specimens given to possible purchasers; also 6,300 Tracts sent to Mr. H. R. Wansey, for use, some in Nikko and the others among

the labourers in the copper mines at Ashio; 87 Books and 2,000 Tracts given to Miss L. J. Wirick for use among former soldiers; 49 Books granted through the Rev. A. Oltmans for the work among the lepers; 30 Books forwarded to Miss J. Mackie for a bazaar held to raise funds for rebuilding the Tokushima Church which had been much injured by storms; 1,000 Tracts sent to Miss A. M. Hutchings for distribution at Nikko; and 4,000 Tracts given to the Salvation Army for placing in the Comfort Baskets they distributed at Christmas time to some of the extremely poor in Tokyo and Osaka.

The following letters refer to these grants:—

Mr. H. R. Wansey, Nikko.—No. 1.—“I am writing to ask if you can give me a grant of tracts as in previous years. A request for copies of “Just a Word” Nos. 1, 2 and 3 has just come from the copper mines where the Buddhists are very busy, so in any case would you send 100 copies of these. My request is that you would send a small grant of good tracts to me for use here in Nikko, and that you would also make a grant for use at the copper mines.

No. 2.—I am very grateful indeed to you for the two free grants of tracts you have sent us. Thank you very much. We are having meetings now every night in our Nikko Mission Rooms so that we have good opportunities and I am sure the tracts will be most helpful.”

Rev. A. Oltmans, D.D., Tokyo, writes.—“I received the two packages of books you so kindly donated for our work at the Leper Hospital. In the name of our Society, the *Kozensha*, I thank you most heartily for the help you thus render to the cause.”

Miss A. M. Hutchings, says.—“Your parcel has arrived, for which many thanks. I can soon make use

of them for distribution in roadside work, and hope some may benefit from reading them."

The Christian News As has been already said earlier in these pages, the Society has since last February had the agency for the sale and distribution of the above absolutely unsectarian periodical. When first issued in 1905, only 4,000 copies were published each month, whereas now the monthly circulation is about 14,000 copies. These go to subscribers all over the Empire, also to Japanese in China, Korea, America, Australia and England. The following letters show how much the paper is appreciated:—

Rev. H. W. Myers, Kobe, writes.—“I want to order ten copies of the Christian News to be sent to one of my helpers. They were sent to him last year, but as I heard nothing from them, I discontinued my subscription. A letter has come begging me to send them again, so please send them. My helper writes me that the News is very helpful indeed, and he is distressed at the thought of doing without it.”

Miss C. E. Stirling, Santa Monica, California, says.—“The Christian News is very much liked by the Japanese to whom I supply my copies from time to time, and I think is doing a good work among them. I hope we may long have its help in our work for the Master and that all your large and useful labours in His service may be greatly blessed.”

Miss Ada Killam, Kofu, says the Christian News is highly appreciated by *many* readers here, both Christian and non-Christian. One who is not within reach of any religious service, says her faith has been greatly strengthened by reading the paper. There are some who wait eagerly for each issue.

Week of Prayer Circular At the request of the Evangelical Alliance of London who bear the financial responsibility, the Society has undertaken to attend each year to the reprinting of the circulars in English and to distribute these among the missionaries in this country ; and also to supervise the work of translating them into Japanese.

Our Present Need In addition to our ordinary requirements, the Society's most pressing need at present is a fund for issuing new books. Several years ago we issued "Foster's Story of the Bible" but the edition is now exhausted and the translation out of date. We are having an entirely new translation made and hope to print it as soon as we have the means to do so. Another book that we also wish to issue is "With Christ in the School of Prayer."

Possibly too some of our friends might incline to send us money for placing copies of the Japanese edition of "Self Improvement" which we published recently, in the school libraries and in the hands of school teachers and students in various part of the Empire. Much good could thus be done.

Conclusion In closing this review, we would ask our readers to unite with us in praising God for what He has already wrought in this land, and to continue in earnest prayer that He will continue to supply our needs and may be pleased abundantly to bless every effort that is put forth to make known to this people the glorious news of salvation from sin through simple faith in the Lord Jesus Christ, the same yesterday, to-day and for ever.

Cash Account of the Japan Book and Tract Society for the year ending December 31st, 1911 :—

RECEIPTS

		JAPANESE YEN.
Cash in Hands of Treasurer, Jan. 1st	815.74	
" " Agent " " " " " "	8.02	823.76
American Tract Society, U.S. Gold \$200.00.		400.44
Religious Tract Society, £678.19.2		6,651.02
Donations: Miss E. Y. Dawbarn	10.00	
Rev. J. Hind	10.00	
Rev. C. O. P. Cambridge	20.00	
Rev. B. F. Buxton	30.00	70.00
From Sales: Depot... ..	3,488.49	
Correspondents	6,831.95	
Booksellers	1,503.82	
Special Fund	213.83	12,038.09
For Special Advertising... ..		5.00
Rev. B. F. Buxton, for Printing		252.30
Federated Missions do		10.00
Bank Interest		62.15
		<u>¥ 20,312.76</u>

DISBURSEMENTS

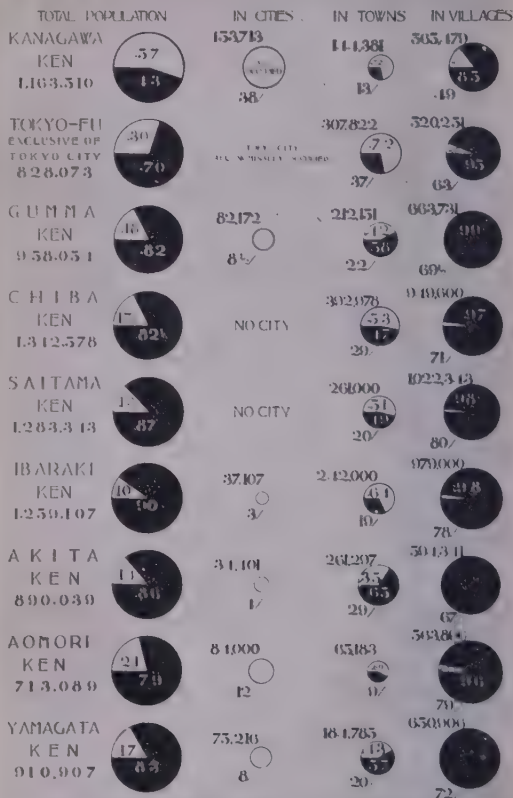
Printing Books and Tracts	3,595.15	
Binding Expenses	220.20	
Literary Expenses	837.50	
Books, Tracts and Cards Purchased	6,772.51	11,425.36
Management Expenses		3,000.00
Part Cost Agent's Passage Money		979.59
Depot Expenses: Rent and Taxes	785.98	
Assistants' Salaries	966.93	
Stationery and Postage..	453.40	
Freight and Packing	580.86	
Gas rate	81.46	
Sundries	16.83	
Advertising	76.84	
Furniture	14.49	
Travelling	22.06	
Repairs	60.65	
Fire Insurance	96.00	3,155.50
Cash in Hands of Treasurer, Dec. 31st	1,184.70	
" " Agent " " " " " "	567.61	1,752.31
		<u>¥ 20,312.76</u>

Audited and found correct. (Signed) S. HEASLETT } Auditors.
 " D. C. RUGH }

Tokyo, February 1st, 1912.

IS JAPAN OCCUPIED?

BLACK MEANS PROPORTION OF POPULATION UNTOUCHED
 WHITE " " " " PARTLY EVANGELIZED
 THE SIZE OF CIRCLES IS PROPORTIONED TO THE POPULATION REPRESENTED



SOME TYPICAL PROVINCES

THE FIRST SIX PROVINCES ARE AMONG THE MOST
 ACCESSIBLE AND BEST EVANGELIZED IN THE EMPIRE

CHAPTER IX

DISTRIBUTION OF CHRISTIAN FORCES

REPORT OF COMMITTEE ON DISTRIBUTION OF
FORCES, TO THE CONFERENCE OF FEDERATED
MISSIONS, JAN. 3, 1912

By G. W. FULTON

The Committee on Distribution of Forces was appointed in February of last year by the Executive Committee of this body, in pursuance of a resolution adopted by the annual Conference of 1911 as follows :

“Whereas the needs of the Christian work in Japan demand a substantial increase of men and means :—Resolved, that the Executive Committee be directed to appoint a sub-committee whose duty it shall be to study thoroughly the problem as to the increase of Christian forces in Japan, as to what steps can be taken by the Federated Missions to co-ordinate more effectively the evangelistic work, and also to consider the question of the assignment of responsibility for specific districts to specific bodies.”

The Committee as at first constituted consisted of G. W. Fulton D. D. Chairman, D. B. Schneder D. D., D. R. Mckenzie D. D., Bishop A. Lea, J. Soper D. D., H. B. Newell D. D., and Rev. R. A. Thomson. Later the following changes in the Committee took place : Mr. Galen M. Fisher was added to the Com-

mittee, J. H. Pettee D. D. substituted for Dr. Newell returning to America, and Rev. H. J. Hamilton took the place of Bishop Lea who found it inconvenient to meet with the Committee. A vacancy was created in November by the return to America of Dr. Soper, which vacancy has not been filled.

The Committee began its work in April, holding two meetings, one in Osaka, and one in Kobe, at which the scope of the Committee's work and method of procedure were carefully considered. In view of the importance of the subjects under consideration, and in order to secure practical results, it was decided to invite the co-operation of the whole missionary body through conferences to be held in twelve Districts, into which the whole country was tentatively divided. The Districts as constituted were as follows: (1). Kyushu. (2). Shikoku. (3). Yamaguchi, Hiroshima, Okayama, Shimane and Tottori Ken. (4). Hiogo Ken, Osaka Fu, and Wakayama Ken. (5). Kyoto Fu, Nara, Mie and Shiga Ken. (6). Fukui, Ishikawa and Toyama Ken. (7). Gifu, Aichi and Shizuoka Ken. (8). Yamanashi, Nagano and Niigata Ken. (9). Tokyo Fu, Kanagawa, Saitama, Gumma, Tochigi, Ibaraki and Chiba Ken. (10). Fukushima, Miyagi and Iwate Ken. (11). Yamagata, Akita and Aomori Ken. (12). The Hokkaido.

Under date of May 10, 1911, the following letter was addressed to all the Protestant missionaries in Japan:—

May 10, 1911.

To the Missionary Body in Japan :

Dear Friends,

The undersigned were appointed a Committee by the Conference of Federated Missions, "to study thoroughly

the problem as to the increase of Christian forces in Japan ; as to what steps can be taken by the Federated Missions to co-ordinate more effectively the evangelistic work ; and also to consider the question of the assignment of responsibility for specific districts to specific bodies."

The Committee has met twice and carefully considered these matters. There was perfect unanimity of judgment that following the great Edinburgh Conference and in accordance with the conclusions reached by that body and in the spirit of the same as recorded particularly in Vol. VIII of the Report, there should be an earnest attempt made in Japan more and more to regard the work of the several Missions as in a very real sense the work of one great body ; that the Federation which has been accomplished among us in name should become one in reality ; and the work undertaken in the various departments should as far as possible be planned for as the work of one combined organization.

The Committee is aware that there are independent churches in Japan whose actions cannot be determined by what the Missions may do, and there is no desire on our part to legislate for them in any way. We deeply regret that the Federation of Churches in Japan now being planned for will not be complete for some time to come, and consequently that we cannot have the advantage of conference with a committee of that body. The Committee feels however that the interests involved are too great to admit of delay, and that very much may be accomplished in the right direction if the Missions can reach satisfactory conclusions among themselves.

The evangelistic work with which our Committee is concerned is the very heart of the problem of real co-operation and unity, and if this can be regulated and adjusted between the Missions in the interests of that oneness of spirit and purpose which should characterize the component parts of one organization, it is believed that much needless competition and waste would be avoided and the Kingdom of Christ advanced more rapidly. Volume VIII of the

Edinburgh Conference Report makes clear that while something has been done in nearly every mission field in this direction, much still remains to be accomplished, and it also indicates various methods for attaining the desired end. A careful perusal of this volume by every missionary is earnestly recommended.

The Committee after mature deliberation decided that if any advance is to be made toward this goal in Japan, the entire missionary body must be induced to face the problem and take part in its solution. In order to secure this the country has been divided into a number of Districts, where the evangelistic work is more or less contiguous, and the missionaries in each District are requested to meet at the call of a convener appointed by the Committee to deliberate as provided in the following resolutions :

1. To ask the Conveners to call a full conference of all the missionaries working in their respective Districts at as early a date as practicable, before the summer if at all possible.
2. To ask the several Conferences, in the interests of real economy and effectiveness, carefully and prayerfully to study the whole field within their respective limits, with reference to the following questions :
 - (a). Is there any unnecessary and wasteful overlapping of the work of the Missions which might be remedied by a better adjustment of the Christian forces ?
 - (b). Is it possible to arrange a definite agreement between the Missions as to a division of the field which will enable each Mission to assume responsibility for evangelizing a specific section of the territory ?
 - (c). Are the Missions now at work within the territory sufficient to undertake full responsibility for evangelizing the entire District within a reasonable period, or should other Missions

be invited to enter the field and assume a share of the work ?

- (d). What additional forces are necessary, Missionary and Japanese, to enable each Mission adequately to cover the field allotted to it, and fulfil its responsibility to give to the whole population a reasonable opportunity to hear the Gospel ?
3. To request the several Conferences to report to this Committee the results of their deliberations, giving in detail any readjustments that may be made, or division of territory agreed upon, together with a full statement of the additional forces required. In the case of missionaries, the places to be occupied should also be given and the number required for each place.

While it is not the desire of the Committee to urge any revolutionary changes in the work already firmly established, it feels that there are many places in a less advanced stage where mutual concessions of readjustment can be made with advantage ; and particularly at this time the country fields should be apportioned so as to prevent competitive efforts at evangelization in the smaller towns and villages. The Committee would suggest that divisions of territory be made as large and exclusive as possible and wherever feasible should follow recognized lines of Ken, Kuni or Gun. We believe it to be essential to the successful working of such plans that where church members remove to the territory operated by another body, they be encouraged to transfer their membership or otherwise ally themselves in a definite and positive manner with the work of the sister organization.

The Committee desires to recognize the very important work done by the Conference held in Kyushu last year. It learns with pleasure also that steps are being taken in a similar direction in the Kyoto district, and doubtless there may be other good plans maturing. The Spirit seems to be turning the minds of many to this subject.

Trusting that you will recognize the real importance of the work proposed, giving it much of your thought and prayer, and that you will co-operate most sincerely and heartily, doing all in your power both in the Conferences and outside of them to help forward the interests of a true Federation, thus bringing the joy of salvation more speedily to a greater number of perishing souls and thereby greater glory to the Master, we remain,

Yours in the interests of the one great work,
Committee on Distribution of Forces.

A further meeting of the Committee was held at Karuizawa during the summer, at which representatives from the several Districts were present by invitation. At this meeting the situation was again considered in the light of the District meetings which had been held, and with the purpose in view of securing uniform data from the whole country, as well as enabling us to present an ocular demonstration of the work already done, and what remains to be accomplished, a paper was sent out calling for a map and uniform statistics to be prepared by each Conference:—

A final meeting of the Committee was held in Kobe Dec. 15, 1911, at which the reports from the District Conferences so far as received were read, and the report to this Conference arranged for.

The report which we present is incomplete. The missionary body in Japan is a large one, much scattered, and with its hands already full of work. The task of arranging convenient dates for the local Conferences, so as to secure the largest possible attendance of missionaries, has been a difficult one. Moreover the questions under consideration have not been easy of solution and the data asked for has required quite heavy labor. At least two and in some instances

three meetings have been called for, and it is altogether too big a proposition to think of carrying through to a finish in a single year. The Committee is not disappointed over its incomplete report, but on the contrary is very much gratified at what has been accomplished. And a great deal has been done through the local Conferences, in the way of drawing the missionary body together, securing mutual understanding and a more intelligent comprehension of the situation, which it is impossible to include in any report. Another year will suffice, we believe, to gather up what remains and to bring to a satisfactory conclusion the important work for which the Committee was appointed. *We trust also that the coming year may bring us into touch with a Committee of the Federation of Churches, which will be of very great importance in the solution of the problems now under consideration.*

Of the twelve District Conferences planned for, ten were actually held. In Kyushu a somewhat similar Conference assembled in the spring of 1910, and it was felt to be too early to attempt another before the coming spring. The island of Shikoku does not lend itself readily to a separate conference. The mountains divide the territory into such distinct sections and inter-communication is so difficult, as to render the suggestion advisable that this island be distributed between the Chugoku and the Osaka-Kobe Districts.

Beginning with the south and taking the Districts in order, the reports from the Conferences are as follows :

1. KYUSHU

Although no Conference has been held in 1911 under the auspices of our Committee, the

following interesting extracts are taken from the "Appeal for Reinforcements," prepared by a Committee appointed by the Conference of 1910:

"Kyushu is in area about one-ninth of the entire country of Japan proper, its population is one seventh of the entire population, its number of missionaries less than one-ninth of the entire number, and its number of Japanese Christian workers about one-tenth. 83 1/3 %, or five-sixths of this vast population live in small villages with population less than 5,000, or in strictly rural districts; whereas only eight Christian workers are located in places with fewer than 5,000 inhabitants. There is a population aggregating 1,135,000 living within Gun which never receive a visit from a Christian worker, and 1,760,000 more in Gun visited in but a single place, with no less than three of the seven or eight millions of the population entirely destitute of Gospel opportunities. If the towns or cities with middle or higher schools be considered as natural centers for reaching the mass of people, we note that 19 of the 44 have no resident Japanese worker, and 33 no resident foreign missionary. Of the 63 cities and towns above 5,000 in population, 30 have no Christian worker of any description, and 15 are not even visited by Christian preachers. Okinawa has 49 inhabited islands, upon only three of which has evangelistic work yet been done.

"Kyushu missionaries do not desire a wasteful increase in the number of missionaries. Missionaries have avoided reduplication and the appearance of rivalry, and have refused to enter fields wholly or partially occupied by other missions. Missions seek to fix responsibility for each section of the island somewhere. A permanent committee has come into being to keep one another informed, to help on

comity and unity of effort in larger evangelistic movements, and to help define responsibility.

“The fields and locations are at hand for two or three times the present number of missionaries. The increase in missionaries implies a proper increase in the number of Japanese workers. The ratio should not be less than one to four or five.”

A list of eleven places to be reinforced or reoccupied is given, and another list of twenty-six places where missionaries might locate anew, and still another list of thirteen places where single women might be placed to advantage.

From the statistics given in the same pamphlet from which the above paragraphs are taken, as modified to suit the requirements of our Committee by one of the Kyushu missionaries, the following may be considered a fairly accurate statement of the Christian forces:—Missionaries engaged in evangelistic work 41, Japanese pastors and evangelists 103, Bible women 18, Christians 5,300, number of churches, preaching-places and Sunday schools 173. From these figures we deduce the following proportions:—

	Population.
One evangelistic missionary to	192,316
One Japanese preacher to	76,553
One Japanese evangelistic worker to	65,165
One Japanese Christian to	1,490
One meeting place to	45,580

The following is the report of the Kyushu Conference held March 21, 1912. The conference of the Kyushu missionaries was held in Saga on March 21st. The questions submitted by the committee on the Distribution of Forces were taken up seriatim and the following is the result:—

2. *a.* On motion that this question be interpreted

- as referring to the evangelistic work only, the answer is unanimous "no."
- b.* While in sympathy with the general idea, the sentiment is that such action at present would be premature in Kyushu.
 - c.* If properly reinforced, the Missions as at present represented are sufficient.
 - d.* On the basis of one missionary to every 50,000 inhabitants in Kyushu, the total of 160 evangelistic missionaries would be necessary. This would quadruple the present staff. The present Japanese force, on the basis of one Japanese worker to every 5,000 people, ought to be increased tenfold.
3. In regard to the matter of partition of territory, the present Conference does not feel itself able to go into detail.

2. SHIKOKU

As indicated above no Conference was held in this District, and we have no data whatever upon which to base a report.

3. CHUGOKU

Two actions of the first Conference should be recorded: We recommend, in cases of the permanent removal of church members to places where their denomination has no organization, that a transfer of membership be urged, as far as denominational regulations permit: viz., by letters of transfer and by certificates of church standing; and that, in cases of temporary change of location, some kind of an associate relationship be provided for, if admission to full membership is impracticable.

It is the sense of this Conference, all things being considered, that there is no harmful overlapping in this district; that, so far as the cities are concerned, there is no need that other denominations enter, but rather that the present denominational forces should be strengthened. The second conference adopted the following resolutions.

I. That in addition to a reaffirmation of the resolutions in regard to the transfer of members, which was adopted at the spring meeting, the Missions represented in this Conference shall discourage every effort of transfer of members or inquirers from one church or preaching-place to another in the same locality.

II. That a permanent organization be effected as follows:—

- a.* The Chairman shall appoint one member from each Mission here represented to form a Standing Committee, which shall elect its own Chairman and Secretary.
- b.* Vacancies on the Standing Committee shall be filled by the representatives of the Mission concerned.
- c.* The Committee shall labor to aid, first, in promoting plans for union work, and second, in the delimitation of territory.
- d.* The Committee shall have authority to call further meetings of this Conference, when they deem it advisable.

III. That the missionaries in each Ken be urged to hold a meeting not later than Dec. 15, 1911, and come to some definite decision in regard to the delimitation of territory and the number of reinforcements, foreign and Japanese, that will be needed in the scheme of delimitation agreed upon, and that the results of such

consultation be referred to the Standing Committee for approval, and submission to the Committee on Distribution of Forces, appointed by the Conference of Federated Missions.

The Sub-Committees provided in the last resolution have met and their reports as handed in are as follows :

Hiroshima Ken After full consideration of the subject of delimitation of territory, the following action was taken :

Excepting places already occupied, and with the understanding that this delimitation may be changed by the mutual consent of all parties concerned, and under the approval of the Standing Committee, the Hiroshima Ken Committee recommends to the the Standing Committee that Hiroshima Ken be divided between the Missions of the Methodist Episcopal Church South, the Central Japan Mission of the Church Missionary Society, the Japan Mission of the American Baptist Foreign Mission Society, the Japan Mission of the Presbyterian Church in the U.S.A. and the Japan Mission of the Christian and Missionary Alliance, except that certain towns already occupied should continue to be worked as at present.

In order to properly evangelize the territories delimited, it was the conviction of the Ken Committee that the following reinforcements will be required :

	Families	Single Women	Bible Women	Japanese Evangelists
M. E. (South).....	1	2	—	5
C. M. S.	1	—	3	3
A. B. F. M. S.....	1	—	—	8
Presbyterian Church	1	2	—	9
C. M. A.	1*	—	—	—

* Report incomplete through lack of representation at the meeting.

The following also was voted : This Committee pledges itself, as far as possible, to reach the people as a whole. To that end we urge upon our Missions and Boards their responsibility for the sections assigned to them.

This also was passed : This Committee heartily approves of the suggestion, originally coming from a Japanese pastor, that a union evangelistic work be conducted on one of the principal streets of the city of Hiroshima, the expenses to be borne equally by the denominations taking part in the enterprise.

The distribution agreed upon by the Missions is : **Okayama Ken** Okayama city is committed mainly to the American Board and Kumiai Churches. The Nihon Kirisuto Kyokwai has work in Yamada Mura, Zaida Mura and Eiho Mura, the Episcopalians in Soja and Kashino. These latter societies together with the Methodists, Salvation Army and Fukuin Kyokwai to assume responsibility in a few other places after proper consultation.

It was agreed upon that the A. B. **Tottori and Shimane Ken** C. F. M. be responsible for all of Tottori Ken east of Mikuriya and a line drawn from there to the southern boundary of the Ken ; and that a missionary family and a single woman be located in both Kurayoshi and Hamazaka, with funds for these and 9 Japanese workers.

That a missionary family be provided to re-occupy Yanago in the C.M.S. field, with 6 Japanese workers in the Hamada field and 9 in the Matsuye field, with funds for the same.

The Yamaguchi Ken Committee of the **Yamaguchi Ken** Chugoku Conference having been unable to meet together, the following was agreed to by correspondence :

Excepting such places as are already occupied by two or more Missions, and with the understanding that the assignments may be changed by the mutual consent of the parties concerned, and under approval of the Standing Committee, the Committee recommends that the territory be distributed between the American Baptist Foreign Mission Society, the M.E. Church (South), the Southern Baptist Convention, and the Presbyterian (North). Such an apportionment thus assigns to the Baptist Mission a population of over 215,000 ; to the Methodist Mission over 205,000 ; and to the Presbyterian Mission over 435,000. It is the conviction of the Committee that the present force of three missionary families, one single woman, 15 evangelists and two weak churches cannot evangelize this territory, and we recommend that reinforcements be sent as follows :

	Families	Single Women	Bible Women	Evangelists
S. B. C.	1	1	2	6
M. E. (South).....	1	4	4	3
Presbyterian	2	8	3	5

SUMMARY OF REINFORCEMENT NEEDS IN DISTRICT.

	Families	Single	Jap. workers
American Board.....	4	4	14
Baptist	4	2	11
Christian Mission Alliance ...	1	2	2
Episcopal.....	3	1	36
Methodist	4	5	13
Presbyterian	3	5	17
Total.....	19	19	83

A map of the District has been prepared, and full statistics, from which we take the following :

Total population	5,046,078	Bible women	31
No. self supporting churches	24	Jap. General workers.....	20
Non-self-supporting churches	36	Evangelistic Missionaries...	46
Preaching-places or Sunday		General Missionaries	8
Schools	104	Christians	3,211
Jap. pastors and evangelists..	74	S. S. Teachers	236

The proportions are as follows :

	Population
One evangelistic missionary to	169,600
One Japanese preacher to	56,055
One Japanese evangelistic worker to	48,055
One Japanese Christian to	1,571
One meeting place to	30,769

4. CONFERENCE OF OSAKA FU, HIOGO AND WAKAYAMA KEN

The first meeting of the Conference was held in Kobe June 19, at which a general discussion was followed by the appointment of Committees for each Ken, to submit a joint report to a second Conference to be held in the autumn. The second meeting was Nov. 20, when a partial report was made, and a further Conference arranged for Feb. 19. Since the last meeting the Committees have met and agreed to recommend the following replies to the questions of our Committee :

I. In the cities there seem to be occasional cases of unnecessary overlapping, but adjustment of established work is difficult. Outside the cities there is no unnecessary or wasteful overlapping.

II. We think that it is possible in a large degree to make such definite arrangements as to division of territory, especially in initiating new work, and recommend that local committees be appointed for considering suitable divisions.

III. We would deprecate the inviting of any other Missions to enter this field, considering that the pre-

sent Missions are sufficient if properly supported from home.

IV. In view of the present needs and opportunities, it cannot be denied that the present staff, whether missionary or Japanese, is sadly inadequate, and we would urge that not only from each Mission but also from the Central Committee, a strong appeal be made to England and America for additional support.

V. We recommend also that each Mission before undertaking new work or re-locating old work, be expected to show as much consideration for the work of other Missions as if such work belonged to their own Mission ; also that no Mission begin work in any small town or district without previous consultation with those Missions which are already there.

The Committees are also working out a plan for the appointment of a permanent Committee for the District.

Statistics, showing the strength of the Christian forces are as follows :

Self supporting churches ...	37	Non self-supporting churches	54
Preaching-places and S.S...	192	Japanese pastors and evangelists	148
General Japanese workers.	151	Bible women.....	65
Evangelistic missionaries...	50	General missionaries	63
Resident Christians	8,804	S. S. Teachers	513

The proportions are :

	Population
One evangelistic missionary to	99,952
One Japanese preacher to	33,092
One Japanese evangelistic worker to	22,993
One Japanese Christian to	556
One meeting place to	13,306

A meeting of the District Conference was held Feb. 19, at which the Committees presented a joint report. The report included a tentative division of the territory for Osaka Fu and Hiogo Ken which had been agreed

upon among the missionaries concerned of the Baptist, S. P. G., American Board, Free Methodist, and Presbyterian North Missions, in Hiogo Ken; and in Osaka Fu by Baptists, Presbyterians, Churches of Christ, and American Episcopal Missions.

The following action was also taken :

In view of the importance of Osaka city as a base for the work of all bodies, it is deemed best not to attempt any delimitation here, but it is earnestly hoped and expected that, in initiating new work, all parties will avail themselves of the counsel of the local Advisory Committee to be appointed, in order to secure the wisest distribution of the Christian forces.

The report also presented a call for 19 missionary families, 7 single women, 86 evangelists and 26 Bible women, in order to attempt the evangelization of the District.

The following actions were taken with reference to permanent local committees and a District Committee :

I.—LOCAL COMMITTEES.

1. That Local Committees on Evangelization be constituted for each of the following sections of the District :— Osaka Fu, Hyogo Ken, Wakayama Ken, East Shikoku.

2. That these Committees consist of one representative from each Mission working in the territory, willing to co-operate.

3. That the functions of the Committees shall be advisory only, and shall include (a) studying the condition and needs of the territory with a view to fuller occupation; (b) giving information and advice, when solicited by any Mission or missionary contemplating the opening of new work; (c) suggesting or considering changes of assignment or responsibility in rural districts; (d) performing such other work as may promote the interests of co-operation and speedy evangelization of the territory;

and (e) preparing an annual report for the District Committee.

II.—DISTRICT COMMITTEE.

1. That a Committee for the District be constituted, consisting of one representative from each of the Missions connected with this Conference.

2. That the duties of this Committee shall be, (a) to consult regarding matters affecting the District as a whole; (b) to consider, and by the Local Committees (c) to arrange for a meeting of the Conference in the last quarter of the year; and (d) to prepare an annual report of conditions and progress of the evangelistic work within the District for presentation to this Conference, and later to be forwarded to the Conference of Federated Missions, in time for its meeting in January.

5.—CONFERENCE OF KYOTO FU, NARA, MIE AND SHIGA KEN

A first meeting was held June 16, when a general discussion was followed by the appointment of a Committee of investigation to report to a second Conference held Nov. 10. At the second meeting, resolutions were passed providing for the organization of a Permanent Advisory Committee as follows:

Resolutions establishing a permanent advisory Committee adopted by the members of Kyoto District Conference assembled in Kyoto, November 10th, 1911.

I. In order to bring the Missions and independent missionary workers in this District (Miye, Nara and Shiga Kens and Kyoto Fu) into closer mutual relation than has been realized in the past, and to proceed more systematically in the adequate study and comprehensive occupancy of this field, this Conference recommends the establishment of a joint committee, having definite duties and powers, to be known as the "Union Advisory Committee of the Kyoto District Conference of Christian Missions."

II. The Union Advisory Committee shall consist of one member from each Mission willing to co-operate in this Committee. Each Mission is requested to appoint annually its own representative and to provide for such travelling expenses as he may incur.

For meeting the incidental expenses of the Committee, it shall annually ask each missionary working within the district to contribute a sum not to exceed fifty *sen*.

The Committee shall choose its own Chairman, Secretary and Treasurer.

The Committee shall have one regular meeting in the early autumn and may have special meetings at such times and places as may be designated by the Chairman.

The Committee shall also arrange for a regular annual meeting of the Kyoto District Conference at some time in the spring at which time the Advisory Committee shall make its annual report.

III. In order to avoid all possibility of misunderstanding, it is hereby distinctly affirmed, (1) that this Committee shall have only advisory powers, (2) that the work of each Mission shall remain as hitherto under the direct and sole care of that Mission, and (3) that whatever suggestions may be made in these resolutions or later by the Advisory Committee are not designed in any way to over-ride or bind the conscience of any member of the Conference.

IV. The Advisory Committee by such means as it may find feasible shall keep itself informed of the actual conditions and needs of the entire District. This District it shall divide into sections and Missions shall be encouraged to assume responsibility for various sections. The Committee shall also, as opportunity may offer, encourage and provide for co-operative measures of evangelism, both of Japanese and foreign workers. The expenses of such co-operative work shall be arranged by mutual conference and may not be assessed on the Missions. In all this work the Committee shall avail itself of such counsel and aid as it can secure from our Japanese brethren.

V. The Missions represented in this Advisory Committee are requested not to open new work in this District without consultation with the Advisory Committee. While no Mission is asked to bind itself to follow the advice of this Committee, yet it is hoped that such advice will be sought and earnestly considered as an important factor bearing upon the question of the location of contemplated new work. By new work is meant, (1) the location of a foreign family in a new town or region, (2) the location of a permanent Japanese worker at a new place, (3) the hiring of a house for regular preaching or Sunday-school in the vicinity of the work of a sister denomination. The term "vicinity" shall be defined by the Advisory Committee.

The report also contains the following general statement as to occupancy, and reply to the inquiries of our Committee :

The total population of the District is 3,710,336. There are 12 independent and 49 aided churches, besides 42 preaching-places. There are 74 Japanese men and 12 women giving all their time to evangelistic work, while there are 75 Christian teachers in Christian schools, Kindergartens, and Y.M.C.A. Assistant Secretaries. The foreign missionary force consists of 30 evangelistic and 30 general missionaries. The number of Christians resident in the District connected with the churches is 4,582, Sunday School teachers 252.

From the standpoint of Gun and Machi, Nara Ken is the most completely occupied, there being only one Gun without regular work. In Shiga Ken, 4 Gun, and Mie Ken, 5 Gun are still wholly without Christian work, while in Kyoto Fu there are 9 such Gun.

With regard to the occupancy of cities, towns and rural districts, we find the following to be the facts :

No. cities over 20,000—8; occupied.—8.

No. towns over 5,000—64; occupied—30.

No. village districts over 2,000—656; occupied—13.

May we not conclude from these facts that the city of Kyoto has so absorbed the attention of Christian workers that the outlying districts have not been proportionately cared for?

In reply to the four questions we submit the following statements:

With regard to the question of overlapping, excluding the work in the cities of Kyoto and Otsu, we are able to reply at once with a clear negative. In Otsu, beside the Y.M.C.A., there are four protestant denominations at work. When we note that there are 11 towns and 150 village districts wholly unoccupied, we cannot but raise the question whether this is the wisest distribution of the forces. In Kyoto city in addition to the Y.M.C.A., 3 denominations are at work. These have 9 preaching-places, 6 self-supporting and 14 aided churches. Compared with the 11 preaching-places, 1 aided and 3 self-supporting churches in the rest of the Fu, which has more than one-half the population, it would seem that a disproportionate amount of work has been centered in Kyoto city. There would seem to be a loud call to take up new work in the country section of Kyoto Fu, where there are 9 Gun, 11 towns over 5,000, and 126 rural districts wholly unoccupied. In Kyoto city itself, a study of the distribution of the work reveals the fact that of the 29 places, 7 lie below, and 22 above Sanjo Dori, although the population of the southern part of the city is considerably larger than that of the northern part. Of the 7, 2 are Y.M.C.A.'s and but 2 are regularly organized churches, and these churches are undermanned. Looked at merely from the geographical

distribution, several of the churches in the northern half of the city seem needlessly close together, especially when the deficiency of churches and preaching-places in other parts of the city is considered. But it is to be remembered that there are practical questions involved in the location of church property. The convenience of the church members and the price of land are factors of no little importance, especially in the case of self-supporting churches like the Kumiai, which receive no financial aid from abroad for land or buildings. They must buy and build where they can.

With regard to the question of delimitation, the purpose of our Conference in establishing a "Permanent Advisory Committee" was to provide for such a careful study of the actual field and its occupancy that we could wisely take up the question of assigning responsibility for evangelizing specific districts to certain Missions. And it is our hope that the Advisory Committee will be able to make such arrangement.

As to whether the Missions now at work in this District are adequate for the full responsibility of evangelization, we are not able to say as yet. Only when the Advisory Committee shall have done its work and sought to assign responsibility for specific localities, shall we know whether or not the present Missions are willing and able to assume this responsibility.

Similarly with regard to the additional forces needed, we feel that not until the Advisory Committee shall have done its work, will it be possible to state even approximately the number of foreign and Japanese workers needed to occupy the entire District. This of course depends on the ideal standard of workers per population in cities, towns and village districts. On this point we feel that an abstract ideal is of little

value. We desire to make our statement of needed workers only after a concrete study of the unoccupied places.

The proportions in this District work are as follows:

	Population
One evangelistic missionary to	123,678
One Japanese preacher to	50,140
One Japanese Evangelistic worker to	43,133
One Japanese Christian to	810
One meeting place to	36,023

6.—HOKURIKU DISTRICT (TOYAMA, ISHIKAWA AND FUKUI KEN)

A conference was held in early summer. As a result of the deliberations a division of territory was agreed upon between the Methodist and Presbyterian Missions.

It was understood that the work already established in the cities and the town of Tsuruga be excepted, and also that the present divisions are subject to reconsideration at any time in the future should it be deemed advisable.

It was the opinion of the Conference that the present Missions if properly reinforced would be able fully to carry on the work of evangelizing the District.

It was decided also that each Mission should prepare a statement of the additional forces required to work the territory assigned to it. (Such statement has not yet been received by our Committee).

It was decided to hold an annual meeting of the missionaries of the District, preferably during the winter months.

The statistics sent in show the following summary: Self-supporting churches 1, non-self-supporting churches 11, Sunday School and preaching-places 35, Japanese pastors and evangelists 28, Bible women 7,

evangelistic missionaries 13, general missionaries 3, resident Christians 506, Sunday school teachers 54.

The District contains 4 cities, 36 towns, and 630 village districts with a total population of 2,169,339. The proportions are :

	Population
One evangelistic missionary to	166,872
One Japanese preacher to	77,476
One evangelistic Japanese worker to	61,981
One Japanese Christian to	4,287
One meeting place to	45,730

Additional forces reported as necessary for Fukui, Ishikawa and Toyama Prefectures are as follows :—

	Ordained Missionaries	Japanese Catechists
Episcopal	6	12
Methodist	9	35
Presbyterian.....	6	23
Total	21	70

7.—CONFERENCE OF GIFU,⁴⁵ AICHI AND SHIZUOKA KEN

A meeting was held in Toyohashi June 30, with 20 missionaries present. A full day was spent in consideration of the questions asked, together with the condition of the field, and what might be done to secure a fuller occupancy. It was the general sentiment that Nagoya city in particular, with its 13 different missionary bodies, was already fully occupied as far as number of denominations was concerned, although the societies already there might well be strengthened.

It was voted that the missionaries in the several centers agree among themselves as to which of the unoccupied districts, towns and villages in their respective neighborhoods they will endeavor to occupy, and report the same to the secretary of the Conference.

The statistics, which in some respects are incomplete and may require modification, indicate the following forces :

Self-supporting churches 4, non-self-supporting 66, preaching-places and Sunday-schools 120, Japanese pastors and evangelists 87, Bible women 39, Japanese general workers 71, evangelistic missionaries 26, general missionaries 19, resident Christians 3,366, Sunday-school teachers 308. Total population 4,391,714.

The following proportions are deduced :

	Population
One evangelistic missionary to	168,950
One Japanese preacher to	50,000
One evangelistic Japanese worker to	36,000
One Japanese Christian to	1,300
One meeting place to	23,000

According to a later report from the Secretary of the District an agreement has been reached by which the territory has been divided between the Missions of the Presbyterian South, M. E., Methodist Protestant, Canadian Meth. and C. M. S., and the Nippon Kiri-suto Kyokwai in a satisfactory manner but without hard and fast lines.

8.—CONFERENCE OF TOKYO FU, KANAGAWA, SAITAMA, GUMMA, TOCHIGI, IBARAKI AND CHIBA KEN

A meeting was held in Tokyo June 30, at which the whole question of distribution and occupation was discussed in the light of carefully prepared maps and statistics. A representative committee was appointed to make further investigations and prepare a report for the District. This committee at a subsequent meeting appointed one missionary from each Ken to consult with the other workers in the Ken to report upon the conditions in each section. These

reports were presented at a meeting of the committee Dec. 20, and the following is a digest of the same :

In regard to *overlapping*, leaving out of consideration two or three smaller bodies of workers which did not reply to the invitation to consult, there is no overlapping reported. And in several of the reports it is definitely stated that there is no overlapping of forces.

As to division of the field, the only definite suggestions come from the report on Saitama Ken : A plan is outlined whereby each Mission will have its district field, "with the understanding that the work already established by other Missions in the several Gun be not disturbed except by mutual consent." The report from Chiba Ken says that "the work of the Missions is so arranged geographically that they each have a distinct part of the Ken."

As to occupancy and sufficiency of workers, the following is the substance of the reports from each section :

Tokyo Fu There seems no danger of over cultivation. There are four large towns where new work should be opened. All these places can be worked from Tokyo. Missions proposing to open new work should have their attention called to the opportunities presented by Omori, Nagano, Hino and Shimo Itabashi. At present the need in Tokyo Fu is for the distribution of new forces rather than any new distribution of the forces now at work therein.

Kanagawa Ken We find that the Missions working here have practically provided for the work three men and four women missionaries, who are available for work outside of Yokohama, and this number we believe to be sufficient in co-operation with the Japanese Church to discharge

the foreign obligation for providing an efficient force for the accomplishment of the work.

Tochigi Ken This is one of the neglected regions of Japan, and is too far from Tokyo to be worked from that city. Every mission carrying on work in and around Utsunomiya should locate a missionary family in that city.

Gumma Ken The missionaries here feel the importance of having a missionary located in Takasaki, an Episcopal or Congregational, as these are the two denominations represented there. As to extension in the near future, neither body has any prospects without further reinforcements from home.

Chiba Ken It cannot be said that the Ken is being evangelized wholly, but the geographical distribution of Missions is such that if each one concerned effectively evangelized the district in which it has work, the whole could be covered. At present there are no signs of this being done.

Ibaraki Ken The men who live in the Ken agree that there is room for other workers to come into the Ken provided they go into unoccupied territory. The present Missions now at work in this Ken cannot hope to reach all the Machi and Mura in this generation. But if the present Missions could be sufficiently reinforced, it would in our opinion be better evangelized without other Missions coming into this Ken. Ten more missionary families, 10 single women and 50 Japanese workers are needed to evangelize the prefecture.

The missionaries present agreed to the following propositions:—

(1) In the future in opening new work to follow the line of natural development and so far as possible

to endeavor to open new work in places not yet occupied.

(2) Work not to be opened in any place by any mission without giving information to a reference committee.

(3) A place that is not visited more than once or twice a month by one mission should not be considered adequately occupied.

(4) The missionaries resident in the *Ken* shall be the reference committee to which all propositions for opening new stations should be referred before the new work is established.

(Missions not having resident missionaries in the *Ken* should keep the reference committee informed as to the number and location of workers and the names of places regularly visited).

The report recommends :—

Saitama Ken

1. That at least one missionary family and a single woman be located at Kumagaya, Kawagoe and possibly Kasukabe.

2. That in the future the Missions of the Reformed Church in the U. S. and the Woman's Missionary Union hold themselves responsible for the development of the work in Kita Saitama, Minami Saitama and Kita Katsushika Guns, with the understanding that work already established by other Missions in these Guns be not disturbed, except by mutual consent.

3. That the Missions of the Protestant Episcopal Church and the Methodist Episcopal Church assume the duty of developing the work in the rest of the *Ken*, with the same understanding as that mentioned above. As there is no likelihood that these two Missions can immediately care for this large and poorly supplied field, we further advise that some

other Mission be invited to start work in the western part of the Ken as soon as possible.

Kanagawa Ken suggests the following arrangement for work in the future: We recommend the appointment of a Committee of Reference consisting of representatives from all the Missions engaged in evangelistic work in this district, each of the bodies concerned appointing one member; this Committee to organize by appointing its own Chairman and Secretary, and to hold regular meetings at least twice a year and special sessions as required; the purpose of the Committee being to keep itself informed fully as to the actual conditions and needs of the whole Ken, and to advise and recommend action to the several Missions; new work to be opened by any Mission, in other than the district by common consent recognized as its own field of responsibility, only after consultation with the Committee of Reference; the Chairman of this Conference to appoint a temporary Committee to serve until the Committee of Reference has been appointed.

On the question of co-operation with the Japanese Churches, the following is the action of the Tokyo District Committee:

We recommend to the Conference that it request the Executive Committee of Federated Missions to seek co-operation with the Executive Committee of the Domeikwai in the adequate evangelization of the Empire.

Very full statistics have been handed in, from which we gather the following:

Self-supporting churches 47, non-self-supporting 171, preaching-places and Sunday Schools 270, pastors and evangelists 235, Bible women 84, general Japanese workers 405, evangelistic missionaries 102,

general missionaries 113, resident Christians 14,554, Sunday School teachers 1057, total population of District 9,002,816. This gives the following proportions :

	Population
One evangelistic missionary to	88,263
One Japanese preacher to.....	38,310
One Japanese evangelistic worker	28,222
One Japanese Christian to	620
One meeting place to.....	18,448

3.—CONFERENCE OF YAMANASHI, NAGANO, NIIGATA KEN

The Conference held two meetings, studying the District and discussing the situation, as the outcome of which the following paper was adopted :

1. Considering carefully the field and forces at work in these three Ken as compared with the field and forces throughout the whole of Japan, the Missions at present working in this field, assume full responsibility for the Mission part of its evangelization, within a reasonable period, provided conditions relatively do not greatly change within such a period.

2. The evangelization of the three Ken, as far as it relates to the undersigned Missions, shall be conducted as follows: (a) There shall be a committee consisting of one member of each Mission concerned, chosen by the respective Missions. The Committee shall choose its own Chairman and Secretary. This Committee shall meet twice a year in regular session, ordinarily in January and July, and in such special sessions as may be called for. (b) The work of each Mission shall remain under the direct care of that Mission, and it shall assume entire responsibility for the same. (c) The Committee by such means as

may be adopted by it, shall keep itself informed fully of the actual conditions and needs of the entire field. It shall encourage and promote co-operative measures of evangelization as opportunity may offer, both through the efforts of the Japanese workers, and through the missionaries themselves. The expenses of such co-operative work shall be borne jointly by the Missions taking part therein in such proportions as may be agreed upon. (d) The Missions represented by this committee shall discourage every effort of transfer of members or inquirers from one church or preaching-place to another in the same locality. The Mission shall encourage the transfer or hearty co-operation of members or inquirers from one church or preaching-place to or with another, in case of moving to a place where there is no church or preaching-place of their own present connection. (e) No Mission of the undersigned shall open new work in any place in the three Ken without the consent of a majority of the members of the Committee, exclusive of the one representing the Mission which makes the application. Under "new work" is included: The residence of a foreign missionary, the location of a permanent Japanese worker, the opening of a preaching-place or Sunday School in a district in which already one or more than one of the other missions is working. The limit of a "district" shall be determined by a majority of all the Committee members. (f.) As long as the field has not been definitely divided up into districts, any new work situated in a place between two or more of the missions, and which might therefore be undertaken by either or any of these missions, shall be started only by mutual agreement of the missions concerned, through the committee.

No statistics from this District have been received.

10.—CONFERENCE OF FUKUSHIMA, MIYAGI
AND IWATE KEN

Two meetings were held, the first June 29, and the second Oct. 17, both in Sendai. Both meetings were largely attended, at the latter 32 missionaries being present, representing all but one of the Societies working in the District. The Conference adopted the following statement:

It is the sense of this Conference that in our district there is not enough overlapping of the evangelistic forces to make any readjustment necessary.

At the present time it is *not possible to arrange a definite* agreement between the Missions as to a division of territory; but this Conference fervently desires that those bodies which are closely enough related to each other in doctrine and practice shall come to agreement among themselves with a view to concentrating their work in certain spheres of influence.

While the Missions working in the field are not yet manned strongly enough to assume the responsibility for its evangelization to the exclusion of others, it is our opinion that the strengthening of these Missions, rather than the introduction of any other Missions not at present represented, would more effectively promote the ultimate good of the whole Church.

Be it resolved that there shall be a Committee of Reference, consisting of representatives of all the Missions engaged in evangelistic work in this district, each of the bodies concerned appointing one member. This committee shall choose its own chairman and secretary. In case a vacancy occurs in the Committee the chairman shall appoint a member to serve *ad*

interim. Regular meetings shall be held twice a year in March and in September, and special sessions as may be required. The committee shall keep itself informed fully of the actual conditions and needs of the whole field.

We pledge ourselves not to recommend to our respective Missions the opening of new work in places already occupied by one of the other Missions until after consultation with the Committee of Reference.

We recommend the policy of extending evangelistic work from the following centers: Sendai, Ichinoseki, Mizusawa, Morioka, Fukuoka, Miyako, Kamaishi, Kesennuma, Ishinomaki, Nakamura, Taira, Shirakawa, Koriyama, Wakamatsu, Fukushima.

At each of these stations there should be at least two missionary families and at least one single lady. In providing the additional forces needed preference should be given to the stations that have not been occupied hitherto. In order to begin the work that needs to be done at the neglected stations there should be sent at least two Japanese evangelists and one Bible-woman with each missionary family.

The Committee of Reference is instructed to revise the above list of stations and make specific recommendations to the various Missions with a view to meeting these needs.

The chairman of this Conference shall appoint a temporary committee to serve until the Committee of Reference has been appointed.

The Committee of Reference provided for in the above "statement," consisting of representatives of eight Missions met later and drew up the following recommendations:

I. That no restrictions be made concerning Sendai, the strategic importance of which is so paramount

that each Mission must be free to take such action concerning it as shall best further its general work.

II. In order to some measure of agreement among us as to a general policy for the development of our common campaign, it is suggested that each Mission adopt certain centers and man them adequately, with the idea of developing its evangelistic work from them as local headquarters for the surrounding districts, as follows :

Baptist	at Taira	Meth. Epis.	at Shirakawa
	Kesennuma		Fukushima
	Kamaishi	Prot. „	„ Taira.
Christian „	Ichinoseki		„ Koriyama
Church „	Ishinomaki		Fukushima
Ch. of Christ	Shirakawa	Ref. Ch. in A.	„ Ichinoseki
	Fukushima		Morioka
	Ishinomaki		Miyako
Cong'al „	Mizusawa	Ref. Ch. in	„ Taira
		the U. S. A.	Koriyama
			Fukushima
			Ishinomaki

III. Pursuant to this plan of campaign, the *temporary committee of this Conference, appointed to act until the regular members of the Reference Committee can be elected by their respective Missions*, and in order to bring this matter before the several Missions as soon as possible for their consideration, begs leave to urge the several Missions to provide for the *immediate occupation of eight* of these eleven centers, as follows :

The Baptist Mission to put 1 family each at Taira, Kesennuma and Kamaishi.

The Christian Church to put 1 family at Ichinoseki.

The Church of Christ to put 1 family at Fukushima.

The Methodist Episcopal to put 1 family at Shirakawa, 1 lady at Fukushima.

The Protestant Episcopal to put 1 family at Fukushima, 1 lady at Koriyama.

The Reformed Church in America to put 1 family each at Ichinoseki and Miyako.

The Reformed Church in U.S.A. to put 1 family at Taira, 1 lady at Fukushima.

This would make a total of ten families and three single women to be added to the present force of the district, and the privilege and responsibility of supplying them has been divided, to the best of the Committee's ability, among the several Missions at present working in this field.

The Japanese reinforcements adjudged to be necessary are as follows, but of course these estimates are quite tentative until the Japanese Churches have ratified them.

American Board.....	21
Baptist	29
Christian	13
Church of Christ	14
Episcopal.....	10
Methodist Episcopal.....	12
Reformed Church in America	5
Reformed Church in U.S.A.	74
Total.....	178

Of the above number, 11 are Bible Women, and 167 men evangelists.

The statistics are as follows :

Self supporting churches ...	9	Evangelistic missionaries	20
Non " "	55	General missionaries ...	21
Preaching-places and S. S....	88	Resident Christians	8,095
Pastors and Evangelists ...	75	S. S. Teachers	485
General Japanese workers...	54	Total population ...	2,888,201
Bible Women	30		

The proportions are :

	Population
One evangelistic missionary to	144,410
One Japanese preacher to	38,522
One Japanese evangelistic worker to	23,674
One Japanese Christian to	940
One meeting place	19,001

11.—CONFERENCE OF YAMAGATA, AKITA
AND AOMORI KEN

The conference was held June 9-10. Ten representatives were present from all bodies working in the District except the Presbyterian and Baptist, but these latter sent reports. General discussion led to the appointment of Committees whose recommendations were considered and adopted. Bearing on the subject of overlapping, the Conference voted the following resolution :

Whereas there was an original agreement as to division of territory between the Church of Christ and the Methodist Episcopal Church whereby it was understood that the Methodist Church should not enter Akita city, and,

Whereas according to the opinion of this Conference the city is already well occupied by, and the work well planned out by the other missions there, and

Whereas there would be ample accommodation in the other churches of the city for the present Methodist membership, and

Whereas in the three provinces now under the consideration of the Conference, there are still so many unevangelized and church-less places, therefore,

Resolved, That the Japan Methodist Church be requested to consider the advisability of closing up its work in Akita city, with a view to strengthening the work elsewhere, or entering some new and unevangelized field.

The following general resolution was adopted relative to opening new work :—

“Resolved that the Conference recommend that

missionaries resident in this field, before undertaking to establish new work, should confer with the missionaries responsible for work in the same district, and

Resolved, that before sending missionaries to reside in this District for the first time, any mission should confer with at least a representative committee of missionaries already resident."

With reference to delimitation and increase of forces, the following tentative suggestions were approved:—

1. We recognize the responsibility of the Methodist Mission for the evangelization of the Tonami Hanto (Aomori Ken) in which no other Mission is working.

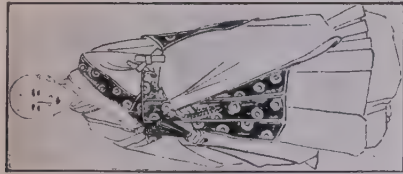
2. Since there is no work now being done in Higashi Tsugaru Gun (Aomori Ken), population 72,522, and it could be easily worked from Aomori city, and neither the Episcopal nor Methodist Mission is able to undertake this work, we suggest to the Presbyterian bodies that they assume this responsibility.

3. In regard to additional forces we feel that it is not necessary for any new Missions to open work in this territory, but we urge those already working to greatly strengthen their forces. We recommend the following increase:—

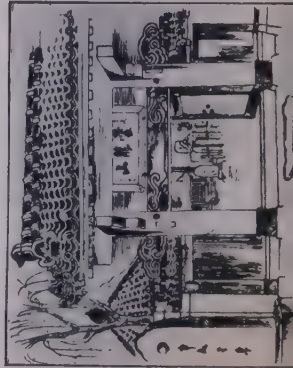
MISSIONARIES

Aomori Ken.....	One Episcopal Family, 3 single women.
Aomori City.....	2 Presbyterian families, 2 single women.
Hirosaki	1 Methodist family, 1 single woman.
Shonai	2 Church of Christ families, 1 single woman.
Akita Ken	Episcopal 3 single women.
Yamagata.....	Reformed Mission family, 1 single woman.
Yamagata.....	Episcopal 1 family, 1 single woman.
Yamagata Ken...	Episcopal 1 single woman.

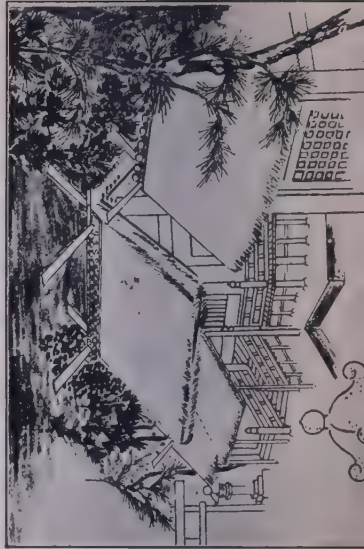
BUDDHIST, SHINTO AND CHRISTIAN FORCES COMPARED



Buddhist Priests 51,268



Shinto Priests 14,836



Japanese Pastors 563



- (c) Further that we recognize the fact that the Hokkaido is still only sparsely settled and that any territory now recognized as the field of responsibility for a certain Church is liable at any time to witness the entrance of a colony of Christians from another Church.

Approximate statistics have been sent in, of which the following is a summary :—

Self-supporting churches...	9	Evang. Missionaries	25
Non " " "	35	General "	1
Preaching pl. and S.S.....	57	Resident Christians	3,600
Pastors and Evangelists ...	56	S. S. Teachers.....	126
Bible Women	23	Total populations ...	1,601,000

This gives the following proportions :

	Population
One evangelistic missionary to	64,000
One Japanese preacher to	28,600
One Japanese evangelistic worker to	20,000
One Japanese Christian to	450
One meeting place to	5,000

General Summary This completes the reports of the Conferences so far as they have been received.

As will be observed the work planned for is in an unfinished stage. Besides the fact that two of the Conferences were not held, others have only partially finished their investigations, and their replies to our inquiries are therefore tentative or incomplete.

Particularly regarding the question of reinforcements, the Committee is lacking in data upon which to base accurate conclusions, and yet all the Districts are apparently looking forward to supplying this data. And this is the *ultimate* question toward the solution of which our Committee was asked to devote its attention. Moreover as indicated at the beginning of this report, *the questions under consideration are of vital interest and importance to the Japanese*

churches, and the Committee feels that with the data collected during the past year, or that shall be received in the future, it should approach a responsible committee representing the Churches, and seek their aid and counsel before bringing the work to a conclusion.

Even at this stage however, as far as the judgment of the missionary body is concerned, several things are apparent :

1. Aside from a few instances of excessive concentration at strategic centers, or excessive proximity of churches or chapels in some of the cities, or the occasional establishing of new work without due reference to work already established in the same region, there is practically no overlapping of work or waste of forces apparent in this land. The different Missions, conscious of their call by the same Lord, and of their one common aim and purpose, have in the main carefully sought to distribute their inadequate forces so as to reach the largest number of people with the message of the Gospel.

2. It has been clearly demonstrated that it is possible for the different Missions to arrange agreements, whereby paramount responsibility for the evangelization of specific districts may be assigned to particular bodies. These districts are usually not larger than the *Gun*, but in some instances a whole province (*Kuni*) has been so assigned ; for example, the province of Noto to the Canadian Methodist Mission, the province of Izumo and the larger part of Iwami to the C.M.S. Mission, Inaba to the Congregational Mission etc. All the small islands of the Inland Sea have been made the responsibility of the Baptist Mission. In cases of delimitation it is understood that it does not mean *preemption*, but *responsi-*

bility for work, and inability or failure to do the work within a reasonable period naturally forfeits the claim to the territory. Moreover it is recognized that changes of boundary are always possible by conference of the parties concerned. What is most important is that following delimitation, each Mission will exert itself to the utmost *to fulfil the responsibility assumed*. It is no light matter to stand in the place of those who have announced their willingness to be responsible for giving the Gospel to a certain section of the people, and the burden should rest heavy enough upon their shoulders to impel them to exhaust all their resources to accomplish the task. Delimitation, without a distinct and determined effort to evangelize the assigned territory, within a reasonable period, is not only futile, it increases the measure of accountability of those assuming the responsibility.

3. The judgment of the missionary body has been made clear that already in each District, a sufficient number of denominations exist to undertake the work of evangelization. The universal desire is for reinforcement of the existing bodies, rather than for multiplying new agencies. The implication of this is, that the various Missions should henceforth endeavor to occupy present Stations more fully, or to reach out into the smaller towns and village districts of the sections in which they are now working, instead of seeking to occupy new strategic centers, with a desire to be represented in all parts of the country. The judgment is strong that no Mission should plan to enter a new District without formal conference with a representative committee of the bodies already working there.

4. As to additional forces, it is very evident they are much needed. Responsibility for evangelizing

particular districts is assumed on condition that these reinforcements will be forthcoming. The reinforcements desired are both missionary and Japanese, the latter of course predominating. The returns as to numbers are incomplete, and it is impossible at this stage to forecast what the sum total will be.

5. Another note that rings out clear in these reports is the essential unity of the missionary body, and their desire irrespective of denominational preference to do that which will really advance the Kingdom of Christ most rapidly in this land, and bring the blessings of eternal life and happiness to the greatest number of people. Denominational lines have largely faded away in these conferences, and we have been conscious of each other rather only as Christian fellow-workers. The bonds of unity have been drawn closer as we have yielded to each other important concessions, or joined in requests to supply each other's needs. It may have occurred at other times and in other places, but it is nevertheless a striking proof of unity to find Presbyterians asking for Methodist missionaries, and vice versa, and Congregationalists, Baptists, Episcopalians and other bodies doing the same thing—simply because it means the extending of the blessings of the Kingdom to a larger number of the people of this Empire. The movement also in many of the Districts to have a permanent inter-Mission Committee to counsel concerning common problems and to promote co-operative enterprises, is another indication of the same growing spirit of unity.

6. The statistics which have been collected and tabulated, reveal some very interesting facts regarding the number of Christian workers engaged directly in evangelism, their distribution, the extent of occupancy

of the different sections of the country, and the degree of evangelization.

District	Prefecture	Evang. Mission Pop.	Japanese Preachers Pop.	Jap. Ev. Workers Pop.	Japanese Christians Pop.	Meetin Place Pop.
HOKKAIDO	Oshima.....	46,800	33,430	21,273	410	19,500
	Iburi.....	55,333	20,750	18,444	738	13,833
	Shiribeshi. 137,000	55,000	30,000	700	25,000	
	Ishikari ...	44,750	30,000	19,000	330	16,800
	Teshio117,000	39,000	39,000	1,232	23,400	
	Kitami.....(91,000)*	18,200	18,200	344	9,100	
	Hidaka.....	36,000	7,200	6,000	270	7,200
	Tokachi ... (69,000)*	34,500	26,000	393	10,000	
	Kushiro ...	26,500	18,000	13,000	650	8,800
	Nemuro ... (24,000)*	24,000	24,000	420	8,000	
	Average.....	64,000	28,600	20,000	450	15,850
AOMORI	Aomori ...	142,600	47,546	31,002	1,498	24,588
	Akita127,148	74,170	49,447	2,555	42,383	
YAMAGATA	Yamagata...	910,907	82,800	65,065	2,948	56,932
	Average.....	193,384	66,158	45,709	2,229	38,991
TOKYO, etc.	Tokyo Fu... 43,424	26,752	11,953	357	14,615	
	Kanagawa. 105,774	44,750	31,446	383	16,160	
	Saitama ...427,781	67,544	51,334	6,140	34,685	
	Tochigi ...324,370	64,874	60,820	3,332	40,546	
	Gumma ...191,610	63,870	56,356	816	31,935	
	Chiba269,515	55,940	43,309	1,488	24,410	
	Ibaraki.....209,851	52,463	48,427	2,060	16,788	
	Average.....	88,263	38,310	28,222	620	18,448
NAGOYA, etc.	Shizuoka ...116,424	30,000	22,000	827	13,700	
	Aichi163,159	54,386	30,129	2,635	23,000	
	Gifu347,573	80,000	70,000	3,700	50,000	
	Average.....	168,950	50,000	35,000	1,300	23,000
HOKURIKU	Toyama ...256,199	109,800	85,400	8,006	16,356	
	Ishikawa ...110,584	110,584	77,409	3,134	55,282	
	Fukui208,883	44,761	39,166	3,844	31,332	
	Average.....	166,872	77,476	61,981	4,287	45,730

No missionaries in province.

KYOTO, etc.	Mie	250,200	113,727	96,231	1,697	78,187
	Nara	186,105	39,880	34,895	917	22,333
	Shiga	761,920	63,493	63,493	1,797	42,328
	Kyoto Fu...	56,386	32,003	26,313	421	26,457
	Average.....	123,678	50,140	43,143	810	36,023
OSAKA- KOBE, etc.	Osaka Fu...	112,850	31,074	21,880	436	25,225
	Wakayama.	146,097	81,165	56,190	1,383	14,323
	Hiogo	77,807	28,901	20,643	603	13,762
	Average.....	97,952	33,092	22,993	556	17,306
CHUGOKU	Tottori	73,524	55,143	40,104	1,495	33,934
	Shimane ...	92,258	184,512	105,435	3,417	61,504
	Okayama ...	152,901	58,248	40,773	848	21,843
	Hiroshima..	106,584	88,820	51,573	1,773	38,994
	Yamaguchi.	116,103	45,432	40,189	2,935	24,880
	Average.....	109,700	68,055	48,058	1,571	30,769
KYUSHU	Nagasaki ...	135,670	63,845	51,684	1,066	31,942
	Saga	334,410	111,603	83,602	5,580	66,882
	Fukuoka ...	142,117	55,013	48,726	1,218	38,757
	Oita	219,489	67,534	54,872	2,927	43,897
	Kumamoto.	245,999	102,500	94,615	1,892	55,909
	Miyazaki ...	135,443	60,197	54,177	860	38,698
	Kagoshima.	318,418	212,279	141,519	2,123	67,036
	Okinawa ...	501,995	55,777	55,777	837	50,200
	Average.....	192,316	76,553	65,165	1,490	45,580
SENDAI	Fukushima.	244,250	55,511	34,895	1,383	25,443
	Miyagi	74,244	22,273	15,908	487	11,879
	Iwate	258,674	59,694	32,334	2,171	26,759
	Average.....	144,410	38,522	23,674	940	19,001

A summary of statistics from ten Districts (Kyushū, Chugoku, Osaka-Kobe, Kyoto, Hokuriku, Nagoya, Tokyo, Sendai, Akita, and Hokkaido, omitting Chuo and Shikoku) gives the following :

Total population	44,286,048
No. Japanese preachers	918
No. Japanese Evangelistic Workers	1,244
No. Japanese Christians	48,147
No. Evangelistic Missionaries	365
No. Meeting places	1,767

From the above, the following proportions are deduced :

	Population
One evangelistic missionary in	124,331
One Japanese preacher in... ..	48,242
One Japanese evangelistic worker in	35,600
One Japanese Christian	920
One meeting-place	25,063

Recommendations Without intending to preclude further investigations or to bring our report to a final conclusion, the Committee is disposed at this stage to suggest certain recommendations for adoption at this meeting :

1. That the Committee on Distribution of Forces be continued in order to complete its investigations, and that it be instructed to confer with a Committee representative of the Japanese churches in the formulation of a final report to be made to this Conference in 1913.

2. That the Conference of Federated Missions request the General Committee of the Federation of Churches to appoint a committee to confer with the Committee on Distribution of Forces appointed by this body, regarding the following questions: (a). A more complete occupancy and evangelization of the whole of Japan. (b). The increase of Christian forces to make this possible. (c). The assignment of primary responsibility for evangelizing specific districts to specific bodies.

3. That the Conference of Federated Missions record its appreciation of the careful and important work done by the District Conferences as contained in the reports so far as received. And while not venturing to pass upon any of the conclusions reached, or arrangements already perfected or in process, it would express its gratification at the progress that has

been made toward a better realization in evangelistic work of the principle of federation, to which this body both in name and purpose stands committed. The Conference would suggest however to the several Districts the advisability of holding in abeyance their plans as to delimitation, and appeal for reinforcements, until the final report of the Committee on Distribution of Forces is presented.

4. That the districting of the country originally suggested by the Committee be modified to the extent of adding Ehime Ken to the Chugoku District, and Kagawa, Tokushima and Kochi Ken to the Osaka-Kobe District. That such Districts as have not already arranged to do so, be urged to maintain such organization as will make it possible to hold further Conferences from time to time in the interest of mutual understanding, sympathy and fellowship. And in particular that there be formed in each District a representative permanent committee, to meet at stated intervals, whose functions shall include: (a). Keeping in touch with the whole District and the work being done: (b). Arranging for such delimitation of territory among the Missions as may be feasible, or modifying the same as changing circumstances may require: (c). Giving counsel and advice regarding any problems that may arise in the prosecution of the work: (d). Doing all in its power to promote not only harmonious relations between the working forces, but also such co-operative and progressive movements in evangelization, as may be instrumental in giving the blessings of the Gospel more speedily to the whole people: (e). Making an annual report of conditions and progress within the District to the Conference of Federated Missions, through the Committee on Distribution of Forces for the coming year, and thereafter

through such Committees as this Conference may designate.

5. That in accord with what is manifestly the opinion of the missionary body, this Conference place on record its conviction that already a sufficient number of evangelistic agencies from abroad exist in this country; and that whatever further reinforcements are needed should come to the bodies already at work, rather than in the form of new organizations or agencies, which tend to multiply problems and add to the confusion already existing in the minds of the people.

6. That the attention of the Missions and other evangelistic agencies be called anew to the great unoccupied rural districts of Japan. Perhaps in no other mission field has this population been so neglected as here, and nowhere is it easier of access physically or more influential in the affairs of the nation. We believe there should be no further delay in making a distinct and determined effort to reach this rural population, which represents practically three-fourths of the people of the Empire. We recognize that it will be no easy task, or one quickly accomplished, and should be carried on with careful study of conditions and methods. It should also be accompanied by a clear delimitation of territory between the various evangelistic agencies, so as to prevent any duplication of effort, or appearance of competition. This conquest of the smaller towns and villages should prominently manifest the unity of the whole Christian army, advancing in perfect sympathy and well ordered array, with the sole purpose of taking possession of the largest possible territory for the Saviour Christ. We would urge the immediate importance of this work, which can only be accomplished when each individual

concerned will undertake his proper share, and persevere till the work is done.

7. That in view of the supreme importance of this whole subject of providing an adequate opportunity for the whole of Japan to hear the Gospel, and the proper distribution of the Christian forces to this end, we urge upon every missionary that he make these matters subjects for daily prayer; and that all Christians in Japan and elsewhere be invited to join in special intercession at this time in behalf of these objects. And moreover that with redoubled faith and earnestness we all continue to pray for that larger outpouring of the Spirit upon Japan, which is needed above all things else, and which ought to be nearer in proportion as we are of one accord and of one mind.

CHAPTER X

CHURCHES AND MISSIONS

I.—BAPTIST

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

By ROBERT A. THOMSON

It might be said that the Baptist Mission in Japan is now engaged in about every form of mission work; from kindergartens, girls' schools, woman's college and Bible school to boys' academy and theological seminary; from night schools to students' hostels and a business man's dormitory; from "team evangelism" on land to Captain Bickel's Gospel fleet on the Inland Sea; from the small country *Kogisho* (preaching-place) to the full fledged institutional church of the Capital.

Statistics seldom make a safe criterion but they do serve in some measure to mark advance or retrogression. Comparing figures for this last year and the previous year, 1911 shows a decided advance.

The year under review has seen no new male missionaries added to the staff much as we have needed them to man stations already opened; we rejoice, however, in the coming of four young women who are now diligently delving in the mysteries of an Oriental language. We have had the pleasure of welcoming back to Japan Mr. and Mrs. Steadman, Mr. and Mrs. Briggs, Capt. Bickel, who had a

very short furlough, and Miss Whitman, but as others left on furlough, there has been a net loss of workers on the field.

Our evangelistic work has been pressed to the utmost limit of our strength and means, but both are miserably inadequate to cope with the tremendous needs and urgent calls of the different stations. The revelations brought out by the Conferences on the Distribution of Forces have served to show how insufficiently furnished in men and means are even our larger mission bodies to meet the pressing demands of reaching the vast multitudes yet untouched by the Gospel. In the new distribution of territory great responsibility has been given to, or assumed by, the missionaries which in all probability they will be unable to meet, unless a great increase in workers and means is forthcoming.

Rev. F. W. Steadman of the Hokkaido writes; "Each of our churches has been strengthened by the addition of new members—the results of special evangelistic movements." On the Mito and Sendai fields Rev. E. H. Jones emphasizes the excellent results from "team evangelism"—"The Japanese worker often has not the courage to stand singly against the opposition, suspicion or indifference that prevails generally in Japan to our religion but when joined by several workers in a district, together with the missionary in charge, excellent work can be accomplished in tent meetings at the many festivals so popular in this country where conditions are unusually favorable as regards climate." About 30,000 people were reached by direct preaching on his field and many more by the sale of Bibles and the distribution of 50,000 tracts and leaflets.

Rev. Wm. Axling of the Central Tabernacle, Tokyo,

describes a regular bee-hive of work—"Night schools for young men (82 enrolled), afternoon school for young women (20), Bible study at each session, nightly evangelistic meetings, bi-monthly campaigns. Besides the direct Gospel appeals during the year, peace, social purity, temperance, social betterment and kindred subjects have been presented. In the woman's department Mrs. Axling and her helpers are in touch with from sixty to seventy women and more than a hundred children. This systematic work carried on so continuously is bound to have results in the uplift of many classes of people." Rev. Wm. Wynd reports substantial increase in our other churches of the Capital—"At the beginning of the year these churches took an advance step towards self-support. One congregation has increased to such an extent that its place of worship has had to be enlarged."

Dr. Dearing, of Yokohama, tells of a new departure in hostels—"a business man's dormitory. While much more difficult to manage and harmonize than a student's dormitory, owing to diversity of incomes and employments, yet the experiment has already more than justified the anticipation that it would be well received and meet a real want. With the large number of college graduates and men from mission schools that are engaged in business in a city like Yokohama there is a real welcome for a quiet home under good influences and free from the disturbing elements to be found in the usual boarding-house." The success of the evening school opened by Dr. Dearing has magnified the great opportunities such an institution offers not only for instruction in English but in morals and religion—and for the personal impress upon a class of young

men that would not otherwise come in touch with religious teaching.

Quite a number of buildings of the new plant at Kanagawa for the Preparatory School and Woman's College are finished and full work is now being done. The College building will soon be added. The other girls' schools are doing good work—in Himeji the dormitories are full to overflowing and the school is in a prosperous condition, growing in influence day by day. The Women's Bible Training School in Osaka graduated its first class this year of four pupils who have entered at once into direct evangelistic work. Miss Mead expects to see the school in more convenient and commodious quarters before another year, on its new site in Juso, a suburb of Osaka.

The Tokyo Kindergarten Training School has been re-opened with well trained teachers in charge, although at present temporarily housed in Tsukiji it looks forward to a fine plant at an early date.

The Neighbourhood Improvement Kindergarten that undertook two years ago to reclaim a small corner in the darkest spot in Kobe is now having the help of two or three hundred children on the job. Last year two separate Kindergartens were carried on; a Friday Club for older children; an evening class for girls and three Sunday Schools. The improvement has been so marked in the neighbourhood that Government officials have taken a warm interest in the advance movement, even the Chief of Police coming to the rescue at times when the rougher element was a little too much to the front.

During the past year a new church building was erected at Hiogo, where we have had work for nearly eighteen years, and was dedicated in October, a very neat but inexpensive building, seating about 300

people—land and building costing in all ¥10600. The attendance has about doubled since the dedication and the members greatly encouraged. This is the second church which has been erected under the new scheme of equipping our Baptist churches with simple but convenient buildings in strategic centers. The third is now being erected in Kyoto and we hope within a few years to have all our congregations decently housed.

All interested in Captain Bickel's work among the islands of the Inland Sea will rejoice to know that after "the experiment" of twelve years of marvellously successful work, although carried on by means of a vessel quite inadequate for the real needs, he is at last to have a new vessel, through the generosity of friends in the homelands, and he is now busy superintending the construction. The new vessel will be larger and much more commodious, with more powerful engines, that will enable him to reach the different centers of work more easily and quickly and with greater efficiency and at the same time enable him to reach out to other untouched sections—including the Goto Islands.

The work going on in the Liu-Chiu Islands cannot be better described than to quote from Rev. Wm. Axling's report after a visit to our work there last December. "Last year the Naha church—the church of the principal city of the islands—received 225 persons by baptism. It is a mass movement. They come by families and by neighbourhoods. I found one family of sixteen where all have become Christians within the past year. The Gospel message is passed from mouth to mouth. It is the personal method. One hard working woman has led scores of women to the feet of the Master where they have

found a new womanhood. The rented building in Naba which is used as the church home has been enlarged twice within the past two years and is again too small to hold the regular Sunday morning congregations. This marvellous movement is only in its inception. The future will be what we make it. . . . It is no longer a question of sowing so much as it is a question of reaping. If the most is made of this God-given opportunity thousands should be brought into the Master's Kingdom within the next few years."

This report cannot very well be closed without mentioning some real causes for gratitude and thankfulness set forth so clearly by Rev. F. C. Briggs. "The more cordial attitude of many of the officials is continually being manifested on almost all of our fields and is exceedingly helpful where we have relations with that class. In one place the county officials asked for an appointment and came in a body to hear a presentation of Christianity. Again five judges in a local court have asked for an evening a week when they could come to the missionary for points in English and for an explanation of Christian teaching."

The attempt to force ancestor worship seemed, because of the activity of a few school teachers, to be working much harm to Christian effort; but a more careful observation reveals that it has in not a few minds, awakened questioning in regard to things religious, and they turn to Christianity, to find what answer it can give. One teacher who had come several times with inquiries as to God, sin, and man's duty, said, "Now I will tell you my purpose in coming to you. It was simply that I might know what attitude as a teacher I should take towards Christianity: for I am not willing to condemn that of

which I know nothing. From what you have taught me I cannot condemn, I must approve: please continue to teach me."

One of the most encouraging features of our work as a whole is the work among children. It is not without its influence that we have some twelve thousand children in our Sunday Schools and under regular Christian teaching every Sunday of the year.

On the whole the work is decidedly on the upgrade and the missionaries as well as the native workers have every reason to be optimistic as to the future of the work in Japan.

THE SOUTHERN BAPTIST CONVENTION

By C. K. DOZIER

It is with pleasure that we report all members of our mission on the field. Our forces have been greatly strengthened by the coming of Rev. and Mrs. C. T. Willingham, in the fall of 1911. The mission now consists of ten male and eight female missionaries, making a total of eighteen.

The special features of our work during the year have been:—First, the opening of evangelistic work in the city of Tokyo. This work has been done in connection with the Union Seminary, the preaching being done mainly by the professors and students from our mission in that institution. Those in charge of the work report some good work done.

Second, the opening in February 1911 of an English night school in Fukuoka, in charge of the missionaries located in that city. Classes have been conducted every night in the week except Saturday and Sunday. The enrollment has reached two hundred and the average attendance has been fifty-six per month.

Similar classes for girls have been conducted in the afternoons with great success.

Third, the mission, at its meeting in July 1911, appointed a native Sunday School evangelist who is to give his time to building up the Sunday Schools in our churches and putting them on an up-to-date basis. His work has been well received in the churches where he has worked and we rejoice over the spirit with which he has taken up his work.

Another encouraging feature of the work has been the increased interest taken in the matter of self-support. Pastors and evangelists have been seriously considering the question during the year and are discussing it every time they meet.

The number of ordained native workers has remained the same as the previous year, and while we have received some new evangelists, we have found it necessary to use the pruning knife, so that instead of eight unordained evangelists, as reported last year, we have only seven unordained evangelists in our mission at present. What is true of the evangelist is also true of the church membership. We report only 535 members this year as against 578 for last year. There have been more members added to our churches in 1911 than in 1910, but the rolls have been revised in several churches and the number dropped has been large while others have been expelled. But there has been a healthy growth. The total contributions for the year have been 2,257.00 *yen* or an average of 4.21 *yen* per member.

Besides the work opened in Tokyo, one or two other out-stations have been opened in connection with the local churches.

There will be noticed a decrease in the number of Sunday School pupils over last year ; the total number

reported this year being only 865. But this is accounted for by the fact that we have tried to make the schools better in quality rather than in quantity ; and also by the fact that in several places the local public school teachers have opposed the children under their instruction attending the Sunday Schools.

The manager of the *Fukuin Shoten* (Gospel Bookstore) reports a good year so far as sales have been concerned and the best year in some respects, since he has been in charge.

The mission is still working on its plans for a kindergarten training school, and also has under consideration plans for opening schools for boys and girls.

The work committed to our mission has shown a healthy growth and it is with hope that we face the future.

II.—THE AMERICAN BOARD MISSION IN CO-OPERATION WITH THE KUMIAI CHURCHE OF JAPAN

By H. B. NEWELL

The latest male appointee of the American Board is about to take his furlough after serving his first term of eight years. During that time no ordained man has come to the Mission under appointment. In the meantime, however, this Mission has lost fifteen full members (three men and twelve women) either by death or by resignation, and has gained fifteen members,—all ladies. While thus the numerical strength is the same as it was eight years ago, and while the Mission fully appreciates both the loss of those experienced ones who have been taken from the work, and the gain of those newer arrivals who

have numerically more than filled up the ranks of the ladies, it feels that it has suffered an especial loss in the falling out of the efficient Dr. Atkinson, the optimistic Dr. DeForest, and the transfer of the genial Mr. Bell to the Board Rooms in Boston, without substitutes to take their places.

The present personnel of the Mission is 22 ordained men, 24 married women, and 27 single women, of whom there are now on furlough 2 men and 8 women.

The 63 members now in Japan are divided among thirteen stations, extending from Otaru in the north, to Miyazaki in the south.

During the past year death found two "shining marks", and two of our front rank veterans fell,—Dr. J. H. DeForest on May 8, after more than 36 years of grand service that radiated from Sendai to the ends of the Empire; and Miss E. Talcott on Nov. 1, after over 38 years of wonderfully effective work that began in Kobe but extended to every station of the Mission,—and beyond.

Evangelistic Work The work of the Mission is essentially that of a pioneer, inasmuch as the Mission churches, so fast as they assume independence are graduated into the body of Kumiai Churches, and thus disappear from the rolls and statistics of the Mission. This renders the apparent work comparatively small, as the Mission seeks complete co-operation with the Kumiai body, and strives for no control over any local church that has been nurtured up to the point of ability to stand alone.

The thirteen stations have at present in this "training class", preparatory to the larger service in the Kumiai body, 47 chapels (*kogisho*), which are served by 30 pastors and evangelists, and 20 Bible

women. These have a total membership of 1800, and there were 130 adults received by baptism during the year. In 62 Sunday Schools there is an average attendance of 3000. For the support of this work there has been contributed 3800 *yen* by the members, and 9600 by the Mission.

Educational Work Under control of the Mission are fifteen schools of various grades, from kindergarten to college; while there is co-operation in four others. These have a total of over 2000 pupils; about 700 for the former and 1300 for the latter. Of the Mission schools there are kindergartens at Kyoto (2), Kobe, Maebashi, Tottori and Miyazaki; primary school and sewing school at Okayama (where is also a free dispensary); girls' home and blind school at Miyazaki; girls' school, night school, and factory girls' home at Matsuyama; girls' school and college, kindergarten training school, and woman's evangelistic school at Kobe. And there is co-operation with girls' schools at Maebashi and Osaka, and with the Doshisha at Kyoto.

The Kumiai Churches These represent in Japan that kind of church organization known in England as "Independent," and in the United States as "Congregational," and are the outgrowth of the work begun by the American Board in 1869. As a church body its organization is thoroughly independent, and it has its own Home Missionary Society, Woman's Foreign Missionary Society, and puts much strength into educational work.

There are at present seventy-seven independent and self-supporting churches, fifteen churches aided by the Home Missionary Society, and ten chapels (*kogisho*), a total of one hundred and two centers of

activity, with a total membership of over sixteen thousand.

Engaged in this work are eighty pastors and evangelists, and twenty Bible women. There have been added during the year about sixteen hundred new members by baptism. For the support of this work the churches have contributed a total of nearly ninety-five thousand *yen*. This sum, however, does not include the rather large amounts contributed to the support of educational work by individual members,—such as subscriptions to the Doshisha University endowment.

The year has been marked by no unusual events, but a good steady advance has been maintained. Evangelistic campaigns (*kakuchō dendo*) have been carried on in six localities, with good results. One of the untabulated results of this kind of work is the mutual good that comes to the pastors of the city churches from getting into close touch and sympathy with the more isolated churches and workers, and to the country churches from coming into immediate contact with these men of larger caliber. This work is carried on through the Home Missionary Society, in co-operation with the local churches, and often with the Mission, the Society supplying the speakers and their travel expenses, the churches, or Mission (or both together) supplying entertainment and all local expenses.

In educational work, the center is naturally the Doshisha University at Kyoto. This institution, of which Rev. T. Harada, D.D., L.L.D. is President, is now in its thirty-eighth year, and was never more prosperous than at present. In January, 1911, efforts were begun towards the raising of an additional endowment fund of 300,000 *yen* among the

alumni and friends in Japan, for the purpose of making the school into a University, and thus carrying out the plan of its founder, Dr. Niishima, as outlined in his famous call for a Christian University, issued in 1884. The responses were so quick and hearty that at the meeting of the Trustees in November it was decided to begin at once. Government sanction for the University was obtained on February 14, 1912, and the new courses were opened in April. Of the 181 students enrolled in the University departments, 119 are in the new Politico-Law course, of which Mr. I. Tokutomi is head. The total enrollment in all departments is 1032, and of these 59 are credited to the Theological Department. The Girls' School received in August a gift of \$100,000. from Mrs. James of New York, for endowment and equipment.

The Kumiai churches, like all others, were deeply interested in the recent Three Religions Conference, and had as their representative to this memorable meeting the Rev. T. Miyagawa, for thirty years pastor of Osaka Church.

III.—NIHON KIRISUTO KYOKWAI AND CO-OPERATING MISSIONS

(THE CHURCH OF CHRIST IN JAPAN AND MIS-
SIONS OF THE PRESBYTERIAN AND
REFORMED CHURCHES)

By J. G. DUNLOP

High seas and a stormy sky have been the experience of the church for several years past and the strain was not least in 1911. The church is safe, but she is like a bark that has come in with battered

bulwarks and torn sails. She has weathered the storm but carries on her body the marks of her battle with wind and waves.

The reaction against Christian work, scouted by some as an impossibility three years ago when it was first reported from the outlying and more backward sections, has become the undoubted experience of the whole church in every part of the Japanese dominions. In the Church of Christ it has been felt in varying degrees of intensity, being strongest in those sections which contributed members of the band of Anarchists who plotted against the life of the Emperor in 1910. The Osaka neighborhood and Wakayama and Mie prefectures were perhaps the chief sufferers. The authorities, like Admiral Rojesvensky at the Dogger Bank, became suspicious of, and opened fire upon, the most innocent parties imaginable, and Christian chapels and Sunday-schools have had to pay for the sins of a band of men of antipodal spirit from that of Christ and His church.

Of the condition in the Osaka neighborhood Dr. A. D. Hail wrote in the early summer of 1911;—"The conditions are difficult of description. It is a change which can be felt rather than fully described. At times and in certain neighborhoods it has assumed the form of overt antagonism, in other places an atmosphere of aloofness, most apparent in educational and military circles and in the non-progressive constituency of the old faiths. One compensative result is the quickening of a spirit of courage upon the part of Christian leaders and of a very intelligent and independent class in other circles."

The church in Japan has wisely ignored questions of this kind up to the present, but official aggression

—insistence on Shinto worship in all government schools, and even by Christian pupils—is causing a change of attitude. The Synod of the Church of Christ in Japan at its last meeting put itself on record as protesting against the action of the Educational Department in ordering ceremonies closely analogous to religious worship, such action being an infringement of the religious freedom guaranteed in the Constitution.

Suspensions and obstructions, though they have saddened and embarrassed the workers, have if anything, only increased their activities. The Church of Christ, while reporting many of its congregations as having a hard struggle to maintain independence and some of them actually slipping back into partial dependence on the Missions, shows a substantial increase of membership and giving over the previous year. The latest statistics give the membership as 21,177, an increase of 1339 in the year; and the total contributions 107,399 *yen*, an increase of 20313 *yen*. But it is altogether probable that the new statistics, collected in the spring of 1912, will give a less favorable showing. The reason for saying this is that the *Dendo Kyoku* (Home Missionary Society), whose figures are more recent than those of the church as a whole, reports a considerable decrease of givings.

How good it is to realize that if we are now only realizing the full damage wrought by the storm, the storm itself is about over and a day of brighter skies and smoother seas is dawning!

Some of the other principal items in the latest statistics of the Church of Christ are:

Ministers, 132; evangelists, 141; baptisms during the year, 1930; total church property, 464,714 *yen*; self-supporting churches, 64; aided churches, 125;

Sunday Schools, 276 ; S. S. teachers, 1048 ; Sunday-school pupils, 13,245.

There are just four prefectures in the Empire in which there is no Church of Christ work—Nara, Shiga, Tottori, and Okinawa. There are eight cities where the church is not at work—Maebashi, Takasaki, Otsu, Nara, Nagaoka, Matsue, Hirosaki, and Tottori.

The Church of Christ seems to be the best colonizer among the Japanese denominations ; or is it that it has in its membership a larger proportion of the classes of men—army officers, civil officials, and educators—who form such a large part of the communities in the new Japanese dominions ? Whatever the reason, the Church of Christ has a number of remarkably strong congregations in Formosa, Manchuria, and Korea.

The 50th anniversary of the arrival in Japan of Dr. James H. Ballagh was enthusiastically celebrated in Yokohama by a large number of Japanese and missionary friends on Nov. 11, 1911.

The limits of this chapter allow only brief mention of the several co-operating or affiliated missions.

The former East and West Missions of the Presbyterian Board have been very happily consolidated into one Mission. The united Mission is a body of 74 members, most of them of many years' experience in the work. They are scattered over the whole of Japan, including the new possessions on the mainland of Asia. The stations are Tokyo, Hokkaido, Osaka, Wakayama, Yamada, Tsu, Kanazawa, Fukui, Kyoto, Hiroshima, Kure, Matsuyama, Yamaguchi, Korea, and Manchuria—fourteen in all.

The work at Tokyo is largely educational. In the theological department of Meiji Gakuin, in which the

Presbyterian and Reformed Missions co-operate, there have been 25 students, 14 taking the regular and 11 the special course. There are also in the Higher Department of Meiji Gakuin 17 students in preparation for the ministry. The Academic Department of Meiji Gakuin is enjoying its new Recitation Hall, one of the finest and most convenient school buildings in Japan.

The Joshi Gakuin maintains its high name and its prosperity. It has had 247 girls in attendance, 44 of them in the Higher Department.

In Tokyo the Mission also maintains a Bible women's training school, two day schools and a kindergarten.

The Mission has five other girls' schools, situated in the following places—Sapporo, Otaru, Osaka, Kanazawa, and Yamaguchi. The reaction against girls' education, added to the reaction against Christianity, has been felt at the extremities—in Hokkaido, the Hokuriku (Kanazawa), and in the West, Yamaguchi. The larger metropolitan schools, in Tokyo and Osaka, do not seem to have been effected in the same way. A proposal is on foot to move the Yamaguchi School to Shimonoseki and unite it there with the Reformed Mission's School which it is proposed to remove from Nagasaki.

The conditions in evangelistic work which have obtained in the Presbyterian Mission during the year have been sufficiently outlined in the first part of this chapter, in describing the work of the Church of Christ as a whole.

The Southern Presbyterian Mission, working in Toyohashi, Nagoya, Gifu, Kobe, and in a large part of the island of Shikoku, reports the work "richly blessed" and "some progress made in all our

stations." In the city of Takamatsu the *kokoku yubin* (advertising through the post office) was several times used to spread tracts through the whole city. The Bible Society loaned a man for 3 months and he visited nearly every house in 2 counties and sold about 1400 Gospels and portions.

The Kobe Theological School, conducted by the Southern Mission, is growing so that the present plant is getting too small. Some 20 students are in the dormitory.

The North Mission of the Reformed Church (Dutch) has 3 fields for evangelistic labor—the Izu, the Shinshu, and the Morioka-Aomori. There are only 2 organized churches connected with the Mission. Five ordained ministers and ten other preachers are located in the out-stations and they work regularly in forty places. There are also six Bible-women. About 2,000 pupils are in the various Sunday schools. The Christians contributed 1,424 *yen* to the work last year, more than double the contributions of the previous year. Many new openings are offered, but lack of workers forbids entering in.

This Mission continues its splendid work in women's education at Ferris Seminary, Yokohama.

The South Mission of the same church has missionaries located at various points in the island of Kyushu—Nagasaki, Saga, Oita, Kagoshima, and Miyakonojo. The prevailing note of the report is one of strenuous labor but slight visible returns. Of the work in the populous center of the island the word is, "There is no doubt that faithful work has been done, but the seed seems to have fallen on the hard, trodden wayside rather than on even stony ground."

Equipment has been improved several thousand dollars' worth on the part of the Mission in Sasebo,

Kagoshima, and in connection with Steele Academy and Sturges Seminary in Nagasaki.

The Mission of the Reformed Church in the United States (German) has 2 chapels in Tokyo, 1 church and 3 chapels in Sendai, and 75 regular stations scattered about in the prefectures of Saitama, Fukushima, Miyagi, Yamagata, and Akita. During the year, Rev. Christopher Noss began to reside at Wakamatsu, a neat chapel was built in the city and aggressive work was begun in the valley of Aizu. In general the work of the Mission has been greatly extended and the force of missionaries and evangelists very much increased. Progress has been marked in the attendance at Sunday schools and in the contributions of Japanese Christians who now bear one-fourth of the expenses.

The educational work at Sendai has been prosperous. North Japan College and Miyagi Girls' School both celebrated their twenty-fifth anniversary and both arranged for the purchase of land to round out their compounds, which are in the heart of the city.

There are now five American men and one woman in the evangelistic service; six women in Miyagi Girls' School; six men in North Japan College; and one man in charge of the business-office of the Mission. Counting wives, the number of missionaries on the field is now thirty—the high water mark in the Mission's history.

There remains one other agency co-operating with the Church of Christ—the Woman's Union Mission. Its principal institution is the Bible Training School at Yokohama, but it has numerous evangelistic activities in and near Yokohama and in Saitama, Chiba, and Shizuoka prefectures. Its work among children has been specially encouraging, upward of

1700 children being taught each week in the 46 Sunday schools in both city and country. The Bible School students help in the different churches in Yokohama, conduct 12 Bible classes in private houses, carry on 20 Sunday schools, and visit from house to house. They also work in the prison for women, the reformatory for girls, the Yokohama Orphanage and in a hempbraid factory.

Few of the experiences of the great Apostle's catalogue are the lot of Missionaries in Japan, but assuredly those whose work has been outlined in these pages can say, "In labors more abundantly, in journeyings often, in watchings often. . . . daily anxiety for all the churches." God give grace to be able to add, "Who is weak, and I am not weak? Who is caused to stumble, and I burn not?"

IV.—THE JAPAN METHODIST CHURCH

(ORGANISED 1907)

GENERAL SUPERINTENDENT, YOSHIASU
HIRAIWA, D.D.

By B. CHAPPELL

This Church is sorely bereaved in the death of its greatly beloved Bishop, Yoitsu Honda, who, while in attendance upon an Annual Conference, departed this life, March 26, 1912. At a special meeting of the General Conference, held April 6th, Yoshiasu Hiraiwa was, on the first ballot, elected his successor.

Associated with the General Superintendent are seventeen District Superintendents. Of these, three are foreigners. The remainder combine their office with that of pastor.

For administrative purposes, the Church is divided into two Conferences, the East and the West, by a line running east of Nagoya. Its work extends from the Loo Choo Islands to the northern portions of Hokkaido. It has also a mission for the Japanese in Korea.

The mother Churches, co-operating with and still fostering the infant Church, are the Methodist Episcopal, the Canadian Methodist, and the Methodist Episcopal South.

The reports made at the Conferences of March and April 1912, held in Nagasaki and Shidzuoka, showed a year of steady and encouraging progress. Statistics may be found elsewhere in this volume.

THE METHODIST EPISCOPAL CHURCH

The Reverend Merriman C. Harris, Missionary Bishop of Korea and Japan and Bishop Emeritus of the Japan Methodist Church, has supervision of the missionaries, and of the educational and publishing interests of the Methodist Episcopal Church in Japan.

East Japan Mission The pleasant duty of the missionary is to be the helper of his Japanese brethren and the most harmonious and cordial relations between the Japan Church and the members of the mission continue and strengthen. In evangelistic work the missionaries have, in addition, several places under their own charge, independent of but in co-operation with the Japan Methodist Church. Especially in the evangelistic field the mission is lamentably undermanned.

The educational work of the East Japan Mission is centred at Aoyama, Tokyo. The institutions have

three departments: the School of Theology, the College, and the Academy.

The enrollment, April 1912, the beginning of the school year, was the largest in the history of Aoyama Gakuin. For the first time in its history, the Academy fifth year, the graduating class of that department, is divided into two sections, because of its size. There is financial embarrassment, but it is the embarrassment of success.

The Methodist Publishing House continues its work of printing, publishing and importing. Though the past year has not been a good one in business circles generally, there has been a demand for religious literature equal to that of any year the House has known. There is, for the Christian worker, encouragement in the fact that books which most fully nourish the spiritual life are now generally the "best sellers." The *Sambika* in its 72 different styles, "Daily Prayer," "Daily Strength for Daily Needs," and the different Lives of Christ in Japanese, together with similar books in English, find most ready sale. The first volume to appear of the Borden P. Bowne Philosophical Series in Japanese is the volume on "Personalism," which has been done in excellent style. Other volumes will follow. The House prints from 3,000,000 to 5,000,000 pages per month, and sends its publications throughout Japan, Formosa and Korea.

This year, we gladly devote the larger part of available space to a report of the faithful and growing women's work.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY
IN THE BOUNDS OF THE EAST
JAPAN CONFERENCE

**Boarding
Schools**

Aoyama Jo Gakuin, favorably located in Tokyo and accorded equal privileges with government schools, is the largest and most advanced institution for girls in our school-system in this Conference. Out of an enrollment of three hundred pupils the past year, more than one hundred were boarding-pupils, and a larger and better-equipped school-plant is deemed the necessity of the future. A general Thursday noon prayer-meeting has been organized especially for the spiritual development of the day-pupils.

Iai Jo Gakko in Hakodate has also a large resident family of more than a hundred. Without government recognition, as the school-course corresponds with that at Aoyama, it can send its pupils to Aoyama for the last year and so give them all the advantages of graduation from a school with government recognition. The presence of a trained nurse, a former graduate, has been a helpful factor in the prevention as well as the cure of common ailments among the girls.

The Joshi Jijo Gakkwan in Sendai is a small home-school, doing a valuable though quiet work in training girls as in a family for lives of usefulness. The Friday morning Bible class hour is devoted especially to preparation for Sunday school teaching, and all the girls have become so interested in this work for children that, of the eight graduates this year, six have expressed a desire to become kindergarten teachers.

Seiryu Jo Gakko in Nagoya, in its new healthy

locality, with new, well-planned buildings, is diligently seeking government recognition that it may offer every attraction possible to the girls of Nagoya who may desire an advanced education. An important work has been done the past year among the graduates, of whom there are about forty living in Nagoya. As many, though Christian in heart, are not allowed by their relatives to be baptized, they need very specially to be kept in touch with the school through calls, meetings and the like.

Day Schools There is one day-school for girls only in Hirosaki which has almost the influence of a boarding-school on the minds and hearts of the pupils. The spiritual atmosphere has been so strong the past year, that many of the girls have been kept true to Christian ideals, in the face of strong opposition even persecution.

There are two day-schools in Tokyo and three in Yokohama, open to boys and girls alike. All are in a flourishing condition and with one exception, are officially recognized, the two in Tokyo receiving a grant-in-aid from the government, consisting of a small sum of money each month and the cakes required for distribution on the three great holidays of the year, *Tenchosetsu*, *Gwanjitsu*, and *Kigensetsu*. Notwithstanding this paternal relation on the part of the government, there has been no opposition whatever to Christian work. Baptismal services have even taken place in the schools the past year, thirty-five pupils being baptized in Asakusa, which teems with temples, and twenty-two in Fukagawa under the shadow of a temple to Inari San (the fox-god).

Special Schools For the first time in fifteen years the boarding department of the Bible Women's Training School in Yokohama is full to

overflowing, and extra accommodations have had to be provided for the applicants seeking admission. This is especially encouraging in view of the recent raising of the educational standard required for entrance into this school.

The two Industrial Schools, one with a large boarding-department in Aoyama, Tokyo, and the other for day-pupils only in Tobe, Yokohama, are both as popular as ever. The boarders, even, are nearly all self-supporting pupils. As they learn to stitch delicate embroideries, finer, more beautiful stitches of Christian character have been permanently woven into their lives.

No schools are more successful and perhaps none more wonderfully influential than the kindergartens. The one which was destroyed by fire in Hakodate five years ago, is to be rebuilt the coming year. There are two doing good work in Hirosaki, one for the poor and the other for paying pupils. There are two similar ones in Yokohama, though the one for the poor is commonly called a Day-Nursery. This latter school is supported almost entirely by a local society of King's Daughters. There is, also, a comparatively new Kindergarten in Kamakura, a memorial to the late Mrs. Flora Best Harris.

There are two Schools for the Blind, one with a small dormitory in Hakodate, the other in Yokohama making strenuous efforts to purchase a small piece of ground with the intention of putting up a hostel for the benefit of out-of-town pupils.

Evangelistic Work Of the twenty-two W.F.M.S. missionaries in this Conference, only five are free to give their whole time to direct evangelistic work. These five ladies are located in Sapporo, Hirosaki, Sendai, Yokohama and Nagoya,

and it is needless to say that each has a large parish with only a handful of Bible women to aid in the extended work possible among women and children. Each lady not only makes as many trips through her district as possible, but occasionally calls her Bible women to the center for a few days of Bible study and prayer. So many unexpected joys await the coming of the evangelist, that enthusiasm is bound to grow. As one worker puts it, "the country work is calling, calling." Finding a Christian teacher in a Buddhist Girls' School with twelve of her pupils gathered in a private Bible class; attending the dedication of the first Christian church to be planted in a large, populous, but unworked field; reaping the harvest of former labors in earnest appeals for further instruction and in the consecration of young lives to the Master's service; these are among the latest joys reported by our evangelistic workers. Nearly two hundred women and girls have been baptized during the year.

Mothers' Meetings Wives of General Board missionaries working in connection with the Woman's Foreign Missionary Society, have been active in the promotion of mothers' meetings, which are as a rule the best attended and most influential of any meetings for women in Japan. In many places, the mothers are organized into societies with regular monthly or fortnightly meetings. A large and enthusiastic union meeting of three such societies was recently convened under the cherry blossoms at Aoyama.

Sunday School Work Work for the children in the Sunday school is an important adjunct of all the work, both educational and evangelistic. The older pupils in all the schools make

earnest, faithful teachers, and learn much themselves of the Christian religion through seeking to impart their knowledge to others. Besides the church Sunday schools which are helped wherever possible, there are many independent Sunday schools and children's meetings maintained in the immediate vicinity of every girls' school and Bible woman.

Literary Work Two of the missionaries in this Conference have their full time for the important work of preparing and circulating Christian literature. The output for the past year amounts to over two million pages, besides a variety of cards and miscellaneous publications.

Language Students The three latest arrivals are enjoying the advantage of a year in the Tokyo Language School, before undertaking the duties and responsibilities of the positions to which they have been appointed.

THE WEST JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

By F. HERRON SMITH

In spite of our most earnest appeals for reinforcements, our numbers remain unchanged. During the year the Rev. M.K.W. Heicher and family returned home on furlough and the Rev. and Mrs. F. N. Scott came back to the field to fill the vacancy. The Rev. W. L. Kingsbury resigned from the Mission that he might take up work independently, supporting himself by working as a Consular Agent and a teacher in the government schools. His place on the Mission roll was taken by the Rev. E. R. Bull, who with Mrs. Bull is now stationed at Naha, Loo Choo, where both are busy with the language and with young men's classes.

Work of the Missionaries

Our most progressive work is that carried on by the Rev. H. B. Schwartz, D.D. and his assistants in Loo Choo Islands. This territory, which for four years was one of the districts of the Japan Methodist Church, has been turned back to the Mission, it being believed that it can be better cared for in this way. In July last the Austin Memorial Church was dedicated at Kametsu on Tokunoshima, and is the only edifice devoted to religious purposes on the island, which has a population of 40,000. During the calendar year 110 persons have been baptized here. At Shuri the old quarters have been outgrown and a part of a nobleman's mansion has been rented for a preaching-place. Some 460 children are in attendance on the Sunday Schools of the district.

The Rev. J. C. Davison, D.D. superintendent of the Kumamoto District, and the Rev. J. I. Jones, missionary in charge, Fukuoka, report normal growth in both districts and a gradual increase in self-support. The most encouraging feature of the work has been the holding of union meetings of the workers of the two districts for mutual study and prayer, as well as for evangelistic work at special points in both districts.

The station master who favored our work at Nagasaki has been transferred to Moji, and as the new appointee is not favorable we have been compelled to close the Bible study classes carried on in the Railroad Men's Club here. At the five neighboring stations however, the work is continued as before. At Akunoura, the seat of the great Mitsu Bishi Ship-building Works, Mr. and Mrs. Scott are planning to build a memorial church for their children. It is a most hopeful field. For the Kajiya St. preaching-

place a better location has been secured and conversions are constantly taking place. Work is carried on in nine places on the railroad up to, and including Haiki. The country portions of the province are yet scarcely touched, and it is the plan of the Mission to have a worker for this field in the near future.

The special meetings among the Japanese in Korea, held in May, resulted in more than sixty professed conversions, and there are now five regular Japanese workers there besides Mr. Kihara, the superintendent. During this year it is proposed to help Mr. Kihara raise enough money in America to build a good church building at Seoul.

Chinzei
Gakuin The death of Dr. Sasamori was a great blow to the school and his absence has been keenly felt throughout the year. In accordance with the policy of the school, efforts were made to secure a Japanese as his successor, but no suitable man was available, so on March 22, the Rev. F. N. Scott was elected president, succeeding the writer who goes home on furlough. Prof. H. A. Wheeler continues his work as teacher and as superintendent of the Morning Watch Band and Treasurer of the Special Gifts, and the Rev. N. Kawasaki comes back to Chinzei as president's assistant and pastor of Wesley Church. The Japanese faculty has been greatly strengthened, the budget for teachers' salaries having been more than doubled in the last three years.

Last year's candidates for admission into the higher schools covered Chinzei and themselves with honor. The honor student among the graduates was thirty-second among 3249 candidates at the Naval Academy, and many others found places in the First Higher School, the Tokyo Higher Commercial School and

other such institutions. Five students entered theological schools during the period under review.

The 1912 graduates numbered 37. During the school year there have been 93 professed conversions and religious work has been carried on along the lines previously outlined on these pages. It has been found impossible to keep the number of our students down to 400, so the Educational Department has given us permission to raise our limit to 450. The Department also has allowed us to raise our tuition to 1.80 *yen* which is thirty *sen* more than is charged at the government schools, and makes the total of our fees 2.00 *yen* per month.

The W.F.M.S. The Women's Foreign Missionary Society of the Methodist Episcopal Church works in the same territory but has a separate and independent organization. They carry on the Kwassui Jo Gakko at Nagasaki and the Eiwa Jo Gakko at Fukuoka, while the East Branch supports the Seiryu Jo Gakko at Nagoya.

The Seiryu Jo Gakko under that capable and experienced leader, Miss Anna P. Atkinson, is doing first-class work. The fine new plant on the outskirts of Nagoya is complete and very attractive. With Miss Lee in the school and Miss Weaver in the evangelistic field the ladies are doing their share in the evangelism of this difficult field.

Miss Lola M. Kidwell the principal of the Eiwa Jo Gakko of Fukuoka reports that of the five graduates in the High School Course last year, one is continuing in the school in the Special English Course, one is attending the Women's University in Tokyo, and the other three are living faithful Christian lives in their homes. Of the three girls who graduated from the Special English Course, one is taking the

kindergarten course at Kwassui Jo Gakko, and two are assisting at Fukuoka, one as matron and the other in the city Sunday School work.

The faculty has been recently strengthened by the addition of a man with a government license to teach science, and a graduate of Miss Tsuda's School, and one from Aoyama Jo Gakko to teach English.

The religious work of the year has been most encouraging. Eight girls in all became Christians and united with the church. Twelve city Sunday Schools have been carried on with an attendance of from 300 to 400 each week. One missionary remarked that the Eiwa girls were doing more work than all the missionaries in the city. Two inquirers have come from these schools.

Miss Hettie Thomas, with some assistance from Mrs. Scott and Mrs. Bull, has charge of the evangelistic work in Kyushu and Loo Choo. She has under her charge 23 Bible women who have conducted 37 Sunday Schools with an average attendance of 1278, have made 9641 visits and have conducted women's meetings regularly in 23 different places. During the year as one result of this work there have been 38 baptisms. At Okura, the seat of a large foundry, one Bible woman has been working for fifteen years and she has had the joy of seeing within the last few months, seven of the boys whom she has been teaching all these years in the Sunday School, converted and brought into the church. At Moji, with the help of the new station-master who is a Christian, a school has been opened especially for the children of railroad men. The high school girls at Fukuoka, Yatsushiro, Kagoshima, and especially at Yanagawa are much interested in Christianity. At the last mentioned place Miss Thomas was asked to teach English hymns

in the assembly hall of the school and nine girls attended a meeting held after school hours. A Bible woman has lately been sent to Sasebo the great naval station, where many of the officers have their families and splendid work has been begun. The principals of the public schools however, are bitterly opposed to Sunday School work.

The city Sunday Schools of Nagasaki, under the care of Miss Melton, have had a most prosperous year with a regular attendance of 1250.

THE JAPAN MISSIONS OF THE METHODIST CHURCH OF CANADA

By C. J. L. BATES

The work of the Canadian Methodists in Japan is at present very hopeful. Since the visit to Japan four years ago of the Rev. T. E. E. Sliore, now General Secretary of Foreign Missions of the Canadian Methodist Church, the work of this Church in Japan has been born again. It has taken on a new lease of life. A comprehensive plan covering five years was adopted by the Mission Board, providing for a large increase in the number of missionaries. And this past year has seen large accessions to our missions in harmony with the plan as adopted. At the same time the Mission has adopted the rather heroic principle of allowing its missionaries two years in Tokyo for language study. This it is doing at the present time, at the sacrifice of leaving two stations vacant, although it has six families living in Tokyo engaged in language study. It is hoped however that this experiment will prove a great boon to these new

missionaries and a great strength to the Mission in increased efficiency.

The evangelistic work throughout the field has been encouraging. Several of our missionaries have been pushing out into the villages of the interior, and a very helpful plan of co-operative evangelistic work has been followed, whereby several missionaries have united in a certain district for concentrated effort for a week or more at a time.

The evangelistic work has suffered by the return on furlough of Rev. E. C. Hennigar and A. T. Wilkinson. On the other hand it has received a great accession of strength in the return to active service in Japan of Rev. J. W. Sannby who has taken hold of the work on the West coast—his old field, with energy and hope.

The Woman's Missionary Society has opened up a new kindergarten in Toyama, and has stationed two ladies there. Throughout the whole field their work has been prosperous. We are all rejoicing in the safe return of Miss Hargrave to the field as well as the other ladies who have been on furlough.

The educational work for men is now concentrated in Kwansei Gakuin, Kobe, where the Mission has entered into union with the Southern Methodist Mission. The last year has been one of re-organization. Rev. D. R. McKenzie and the writer have been our representatives in this work. A new Divinity Hall has been erected, and a new College department with a Literary and Commercial Course has been opened. Kwansei Gakuin enters the new school year with over four hundred and fifty students, twenty-nine in the Theological, forty in the College, and three hundred and ninety in the Academic department. This is but the beginning of the realization

of the plans for expansion that have been adopted. During this year it is proposed to erect a new Academy, two dormitories and several residences.

Together with the other Methodist Missions, and in fact the whole Christian community, we have greatly sorrowed over the death of our dearly beloved Bishop Honda. His impartial bearing towards the three sections of his church and the co-operating Missions, has done much to unite us in his life, and this common sorrow has still further united us in his death. In the election of Dr. Hiraiwa to be his successor our Mission has a peculiar interest, as for over twenty-five years he has been one of the most faithful and successful co-workers of the Canadian Methodist Mission.

With the happiest relations at present between the Mission and the Japan Methodist Church, with a sympathetic Board and a growing church at home, and with a comprehensive plan for several years' expansion, the Canadian Methodist Mission has an inspiring outlook.

THE METHODIST EPISCOPAL CHURCH SOUTH

By W. R. WEAKLEY

The year 1911 marked the completion of twenty-five full years of work by our Mission in Japan. The work was started in the summer of 1886, by Drs. J. W. Lambuth and O. A. Dukes, and these were joined a little later by Dr. Walter R. Lambuth, who became Superintendent of the Mission. They all came here from our China Mission and began work in Kobe, and of these three the first named has long since been sleeping in Ono Cemetery, Kobe, the second is still a teacher in the Kwansei Gakuin, while the last is now a Bishop of our church in America.

**The Evangelistic
Work***

The evangelistic work lies mainly on the coast of the Inland Sea on three islands Shikoku, Kyushu and Hondo. On account of furloughs and sickness our missionaries in this work are scarcer than ever. The mission home in Uwajima and one in Hiroshima have been vacant most of the year, while the one in Nakatsu is occupied by Mr. A. L. Dyer who belongs to the "Japan Evangelistic Band" but is working in connection with our Mission. The new station at Okayama under Rev. W. A. Wilson is growing and doing well. In several sections of the work there has been more than usual village, open chapel, and street preaching and the results are very encouraging. But in other sections we are in much need of both missionaries and Japanese workers, and so the work cannot be pushed. The Sunday School work everywhere is given much care by our mission and this department is doing well.

**The Educational
Work**

- (1) The Hiroshima Girls' School has had a most successful year. During the year there has been a good attendance and a goodly number of graduates in all departments. A new Domestic Science building has been erected where the tea ceremony and the culinary arts are taught under most favorable circumstances. The school management is justly proud of its new building.
- (2) Palmore Institute reports the largest enrollment in its history, the number being 541 or an increase over last year of 87. We have

* Found among the papers of Rev. W. P. Turner after his sudden death on Mar. 10, 1912.

here one of the best plants in the Orient for night school work.

- (3) Kwansei Gakuin. This school is now jointly owned by the Canadian Methodist Mission and the Southern Methodist Mission. Land has been bought adjoining the campus and large plans are laid for the upbuilding of the school. Rev. Y. Hiraiwa, D.D., who has long been the pastor of the Central (Methodist) Tabernacle in Tokyo has been chosen president of this institution and will take up his work in April 1912. The newly constructed Theological Hall will probably be dedicated about the time the new president is installed. The College department will be opened in April. There will be twenty-one acres of land when the proposed extensions of the campus are made. The landscape gardener Mr. E. F. Champney of Seattle, who designed the Seattle Exposition grounds and aided in laying out the World's Fair grounds at St. Louis, Mo., spent a part of last summer in Japan and designed the campus of Kwansei Gakuin. The natural lines in the landscape lend themselves well to the general plan of the Architect. Two or three new missionary residences and some college dormitories will soon be under construction.

**Twenty-Five
Years' Work
in Japan**

Our mission entered Japan at a comparatively late date. In one of the early reports of the first Superintendent of the mission we read, "We are late upon the field! Let us occupy vigorously what has been so providentially left open to us! We call for at least *two* men each year for this inviting field!" For more than twenty-five years other missions had had their

representatives in Japan, when the leaders in our Mission, Doctors J. W. and W. R. Lambuth, father and son, came to enterprise the Southern Methodist Mission which, if localized, might aptly be called the Inland Sea Mission. A trip by boat through the Inland Sea is one of the world's great sights. To thread one's way among the larger islands, and view the sea dotted here and there with smaller islands and with thousands of sail-boats, is an experience that will never require an effort to be recalled. On their missionary journeys our pioneers must have enjoyed this beautiful scenery, but we find them writing of the populous cities, the hundreds of islands, and thousands of villages in the territory they felt it their duty to help evangelize. The Mission Board seemed to catch their enthusiasm and vision of service, and in those early years sent strong reinforcements. It was flood time in the history of missions in Japan. The people flocked to hear the Gospel and the missionaries of all denominations were overcrowded with applicants for instruction in our holy religion. There were many converts. Our churches were well started and there has been growth ever since. There have been burning revivals such as that at Oita, when Dr. S. H. Wainright and his wife had the great joy of seeing large numbers born into the Kingdom "in a day"—a number of whom are now preachers of the Gospel in Japan—and there have been times of great trial to those who toiled and waited without visible results, when waves of nationalism and reaction came with wars and rumors of wars. But what may we say has resulted, on the whole, from these twenty-five years of sowing and reaping, of success and failure, of joy and sorrow, of laboring and waiting, to the Japan Mission of our Church?

FIRST:—The Word has been preached faithfully after the fashion we have learned from our fathers in the Gospel. Large numbers have believed to the salvation of themselves and of their households. These have been gathered into over thirty church organizations with a present membership of two thousand, which of course does not take into account the hundreds who have been received into the church but who have died, joined other churches, or are no longer connected with our churches. These churches have connected with them seventy-five Sunday-schools with some 6,500 pupils. They contribute annually ten thousand *yen* (\$5,000.00) toward the support of their churches, which is easily the equivalent of six times that amount for an American church or an average of \$1,000.00, (not actually but comparatively), for each church large or small, strong or weak. They can and will do more as they grow in grace and learn by experience that "It is more blessed to give than to receive." Coming first from the membership of these churches and now serving them as ministers of the Gospel, or gone out to other fields, are forty men, besides some of the most faithful who have "fallen asleep." There are twenty or more young men in training for the same work. Of Bible women already in the work and in training there are thirty. The actual results cannot be tabulated but our Mission has been one of the most favored in Japan looked at from the view-points of location, Japanese ministry, membership, Sunday-school work, financial growth and contribution to the United Japanese Methodist Church, made up from the Canadian Methodist, M.E. and M.E. Church South Missions.

SECOND:—The educational work our church has

done is as large a contribution, in its way, as that of directly building up the churches. At the present time there are more missionaries appointed to school work than to what we call "evangelistic" work. In our twenty-five years of work here four schools have been established. From their halls have gone out thousands of young men and women with the highest ideals held in Japan to-day. They are influencing their countrymen for good in many ways and we may safely say we are realizing the objects for which our schools were established. In thinking of these institutions to-day we naturally turn to the pioneers, those who were here in the days of small things and into whose labors we of a later generation have entered. When you speak of the Hiroshima Girls' School all hats go off to Miss N. B. Gaines who has been with that school from its very beginning and has seen one building burn, and many new ones built. One of the queens of England said, "When I am dead you will find Calais written on my heart." Of course this meant that it was written on her heart when she said it just as I am sure the Hiroshima School is written on the heart of Miss Gaines to-day. Who that had seen Mother Lambuth with her first pupils in the early days of the Bible School could ever forget her contagious enthusiasm and devotion to the school which now bears the family name. Then there is Palmore Institute with its long list of worthy supporters beginning with Dr. Dukes and the Lambuth family. One of the best known mission schools in Japan is our Kwansei Gakuin, a school for boys at Kobe. Its beginning as related by Bishop W. R. Lambuth, its founder, is one of the most thrilling incidents in the history of our Mission and a wonderful testimony to answered prayer. Besides the founder

two men especially of the pioneers have left their impress upon this school. One of these is Dr. S. H. Wainright who for many years was principal of the Academic Department and imparted to the school an enthusiasm for Christian manhood and aggressive evangelism such as gave it high rank as a spiritual force among the mission schools of Japan. Though no longer connected with the school he lives in the hearts and lives of his old students as does Arnold of Rugby in the hearts and lives of his pupils in England to-day. The other of the Kwansei Gakuin pioneers is Dr. J. C. C. Newton whose devotion to the Biblical Department of the old days and the Biblical College of the present is tonic to any man who is lacking in faith and enthusiasm for the coming of the Kingdom in Japan. "Preachers of the Word" in its power and simplicity was his ideal for the students in his department from the beginning, and to this ideal his co-laborers have been faithful.

During these twenty-five years there has been a long list of missionaries connected with our work, some for shorter periods and some for longer, and these almost without exception have deemed it a great privilege to be accounted members of the Southern Methodist Mission in Japan. How eagerly we wait for recruits to fill up the rapidly thinning ranks! Who will obey the call to come out and help us in winning the Sunrise Kingdom for Christ?

V.—THE NIPPON SEI KOKWAI

By W. T. GREY

Of all the representatives of Christianity in Japan, perhaps there is none which has quite the same difficulty in commending itself to enquirers, as the Nippon

Sei Kokwai ; and this, because of its complex variety in character. On the one hand, the Nippon Sei Kokwai grasps, with a certainty born of a conviction based upon historic truth, its heritage as a true living branch of God's one, holy, Catholic and Apostolic Church ; whilst on the other hand, it does not fail to lay due emphasis upon those aspects of the Truth most strongly emphasized by the representatives of Protestant Christianity. But this means complexity, and perhaps explains the fact, that while the Nippon Sei Kokwai has shown itself capable of winning the whole-hearted devotion of those who learn to know it, it is not calculated, as a Church, to make a quick appeal to enquirers.

To the superficial observer we seem a mass of inconsistencies and contradictions ; at times it is our Catholicity that is emphasized, at times our Protestantism, and at times both. And the outsider is puzzled—"How can you be Catholic if you are Protestant?" "How can you be Protestant if you are Catholic?"

We understand how ourselves, but it is not easy to make those who are without understand, and meanwhile we experience something of what our Blessed Lord himself experienced, when, because of the complex variety of His character, even His friends did not understand Him.

Possibly in this we may find the truest explanation of the fact, that development in the Nippon Sei Kokwai takes place downwards and inwardly (i.e., the deepening of roots, and a strengthening of the inner corporate life), rather than in an onward and outward direction, marked by numerical growth.

But as the development of this former kind is not particularly noticeable from year to year, the reader

of an article on one year's life of the Nippon Sei Kokwai must not be disappointed if he does not find anything very marked in the way of advance.

Perhaps the most noteworthy event during 1911 was the meeting of the General Synod. The Diocesan Synods meet yearly, but the General Synod is triennial, and last year's meeting was the tenth in the history of the Nippon Sei Kokwai.

In a resolution touching Unity, "the Synod sanctioned the putting forth of a statement expressing the readiness of the Nippon Sei Kokwai to enter into negotiations with any of the Protestant bodies in Japan on the basis of the Lambeth Quadrilateral." A resolution which points to development in organization was one by which the Synod unanimously approved of a recommendation, (brought in with the consent of the Bishop of South Tokyo), to form part of the Diocese of South Tokyo into a new jurisdiction, under a Bishop to be appointed and supported by the Church in Canada.

In a report of the Synod printed in the "Guardian," June 9th 1911, the interesting fact is noted, that "although the six members of the Upper House, the Bishops, were all foreigners, twenty-three of the thirty-six clerical delegates and all of the thirty-six lay delegates were Japanese. The main part also of the debating was carried on by the Japanese delegates, four or five of them being specially prominent."

Another matter of more than diocesan interest is the Central Theological College—still, also, so *new* that although, when the report on the Nippon Sei Kokwai was written for the last issue of the "Christian Movement," it was thought that building was about to begin, building operations are in fact only just begin-

ning now. But if not in the concrete at least in the abstract the College has been taking shape during 1911, and a beginning has been actually made by utilizing the old St. Andrew's Divinity School, in Shiba, Tokyo, which together with St. Paul's Divinity School, Tsukiji, has merged in the Central Theological College. We have learned not to be over sanguine on such matters, but whispers have reached us that building operations are expected to be sufficiently advanced by September for a move to be made into the new quarters. This is alluded to as a matter of more than diocesan interest, because of the four Missionary Societies represented in the Nippon Sei Kokwai, three are looking to the Central Theological College for the training of clergy and catechists.

The year 1911 has been uneventful with regard to diocesan happenings.

From Hokkaido Diocese we hear that the question of self-support is being kept well to the front, and that the Bishop's policy for government upon more strictly diocesan lines, is being gradually taken up and adopted. The number of baptisms for the year was 173.

In connection with the Diocese of North Tokyo, the year 1911 saw new work opened at Ashikaga, a new Church (the Church of St. Mark) built and consecrated at Shinmachi, and two parish houses opened, at Morioka and Aomori respectively. There was one ordination to the Diaconate, and 236 received the sacrament of baptism.

In the Diocese of South Tokyo the most encouraging report comes from Aichi and Gifu, in which places the number of baptisms is greater than for any previous year, and though there seems to have been a falling off in the number of those attending preach-

ings, there have been more results. In Niigata there has been a distinct advance, for whereas some three years ago the Nippon Sei Kokwai was represented in this, the largest of Japan's prefectures, by one catechist, to-day it is represented by a priest and four catechists.

In Tokyo a suitable site (at Shibuya) has been secured for the plant of St. Hilda's Mission, and at the time of writing the ground is being prepared for building. It is hoped that the school building will be ready for occupation by the autumn, and other buildings will follow later. Part of this site is being reserved for a new church (the erection of which is also about to be begun), to take the place of two churches it has been decided to close, viz., the Church of the Resurrection at Kyobashi, and the Church of Good Hope at Mita. During the year, the Bishop of South Tokyo dedicated a new church at Hojo, and ordained two deacons and one priest. The number of baptisms was 303.

In connection with the Nippon Sei Kokwai a small home for Japanese seamen has been opened in Yokohama, and is doing good work.

The Diocese of Kyoto has been without a Bishop during the past year (Bishop Partridge having been translated to the See of Kansas City, U.S.A.), and is much indebted to Bishop McKim for having added to his already multitudinous duties, the discharge of Episcopal functions in that diocese.

Two new churches were dedicated, one at Tsu, and the other in the city of Kyoto.

Concerning the latter (St. Mary's) a recent report informs us that it is the centre of a particularly flourishing work, full of promise: it is built of brick throughout, and is valued at about ¥23,000. During

the year one deacon was ordained, and one priest, and 215 were baptized.

Fair progress and encouraging prospects is the general tone of the report from the Diocese of Osaka, though there is nothing very suitable for special record. The Church has got into touch with a hitherto almost unworked district, by the opening of a Mission-house in Kumochi. The Momoyama Boys' School has gone steadily, if quietly, on with its good work. The number of those baptized in the diocese last year is 211; no ordinations are reported.

If statistics may be depended upon as a proof of advance, there has been distinct progress made in the Diocese of Kiushu, and there are signs of increased interest. There was one ordination to the priesthood and 130 baptisms during the year.

This article ought not to be concluded without making mention of the fact that there are throughout Japan, congregations of English-speaking people in full communion with the Nippon Sei Kokwai, and in intimate sympathy with it, ministered to, either by its Missionary Priests, or, by Chaplains under the direct jurisdiction of its Bishops. These congregations are composed mainly of those who belong to the Church of England, or to the Episcopal Church in America. It is hardly necessary to point out that in its ministration to the spiritual needs of the foreign communities (occupying as they do a conspicuously representative position), the Nippon Sei Kokwai is doing a missionary work of first importance. In thankful recognition of the spiritual force wielded by these congregations, and as an indication of its reality, it may be mentioned that on Easter Day 1911 there were about 400 communicants, and that during the year they contributed about ¥18,000 to the cause of religion.

Amongst the obituary notices occurs that of the Rev. Arthur Lloyd, whose death came as a very definite loss to the Nippon Sei Kokwai, though indeed he was known and honoured by all the other Christian bodies (and not alone by Christians) in this land.

VI.—THE AMERICAN CHRISTIAN CONVENTION

By C. P. GARMAN

The district in which our work lies extends from Tokyo to Ichinoseki in Iwate Ken, or better, it lies within the section bounded by these two cities. It naturally divides into three fields, one in and about Tokyo, comprising Theological work, four organized churches and accompanying Sunday Schools and other preaching-places: the second centers about Utsunomiya, with work largely in Tochigi Ken. Here are but two churches, but a group is increasing at another place so that there are hopes of a third organization in the field. An important Sunday School work is carried on by the students of the Utsunomiya Christian Girls' School. Meetings are held at eight different places with an enrollment of more than 500. Five hundred children meet together at Christmas entertainments, S.S. picnics, etc. when the eight schools combine forces. The third field comprises Miyagi Ken and the border of Iwate Ken, with churches in Sendai, Ishinomaki, Ichinoseki and three smaller towns, with additional work in many villages. Within this field, also, is the one Home Mission point maintained by the native church. Some intensive country evangelistic work has been carried on during the year in the region about Ishinomaki,

especially in the peninsula, where there is a population of 13,000 outside of Watanoha. This one town is the only place in the peninsula where there ever has been any regular work. During the year, meetings have been held in homes, in hotels and in the open air. Miss True says, "Three hundred five-cent Bibles have been sold. A school teacher has, with supplies of our S.S. pictures and cards, held a S.S. in his home at Obara. A Tashiro Island man, now the only Christian in the place, broke the chain of the tobacco habit. A former Ishinomaki S.S. girl at Aidawa opened her home for a meeting. There have been opportunities for speaking on morals and Christianity in some of the schools of the smaller villages. In Negishi and Iinogawa, out-stations long labored in, there have been baptisms during the year. A woman whose life had been in the depths of sin, after a kind of probation of eight months, so won the respect of the Christian community that she was baptized in August and has remained faithful. Other young people have confessed their faith."

The Tokyo Christian Theological School, for the first time since re-organization from a Bible Training School, has graduates. A great difficulty is found in maintaining such a small school, in that we are unable to keep good Japanese teachers, properly qualified for educational work. Within two years we have lost two such men. The last one goes to the Doshisha.

One feature of our work has been the excellent start which has been made at Dogenzaka, a suburb of Tokyo, near Shibuya station. The work was opened in March 1911, and in nine months a membership of 25 has been got together. All are active, and though most of them are quite young in the Christian life,

they are not students, but young people who have settled and have families.

An advance step in co-operation between the Mission and the native church gives signs of bearing fruit in increased good-will and effective work.

The *Hoonkwai*, or Consumptive Aid Society, mentioned last year in connection with the Azabu church has had good growth. Church boundary lines were not in evidence almost from the start, while a large part of the membership is from outside any church. There are almost 500 members now contributing regularly to aid those who have become so weakened by tuberculosis as to be unable to support themselves. So far some 1,200 *yen* has been contributed, and sixty-six persons aided. Most of the funds come in from the ten *sen* per month membership fees, or as it is called, "health tax" which the members pay when in good health. The White Cross Society and the *Hoonkwai* work hand in hand. The temporary organization which has managed matters so far is soon to be superseded by a Board representing several different church bodies.

VII.—CHURCHES OF CHRIST MISSION

By P. A. DAVEY

The year has been encouraging in the evangelistic field. Several protracted meetings in various centres were remarkable in attendance, deep interest, and gratifying results. During the Exhibition in Chiba city, multitudes attended the all-day meetings conducted by Mr. F. E. Hagin, and 20,000 scripture portions as well as tracts were distributed.

In Akita city a kindergarten building was erected to meet the needs of a flourishing work.

In Takinogawa, Tokyo, another kindergarten has been established and building erected. In the Joshi Sei Gakuin, an Industrial Department has been opened under the direction of Miss Edith Parker. A new mission home has been built in Sugamo, Tokyo. Mr. F. M. Rains, senior secretary of our Foreign Christian Missionary Society, visited Japan in the spring of 1911. As a result partly of his visit and partly of the felt urgency of the needs of the East, Abram Cory, of China, returned to America to inaugurate a million dollar campaign for men and money to maintain and enlarge the work of the E.C.M.S. in Japan and elsewhere.

As the movement is meeting with success there seems a likelihood that in the near future the missionary force in Japan will be increased, new stations opened and the educational facilities improved.

VIII.—THE EVANGELISTICAL ASSOCIATION

By P. S. MAYER

J. P. Hauch, superintendent and presiding elder of East District.

S. J. Umbreit, presiding elder of West District.

P. S. Mayer, secretary and treasurer.

The year has been marked by a number of events that indicate progress and success in our work. Until the conference session of 1911 all the fields occupied by our men were under the supervision of one presiding elder. Inasmuch as the work extended over a large territory, it was in the very nature of the case

impossible to give to the different fields all the attention they needed. Therefore it was deemed advisable at that conference session to divide the territory into two districts; namely, the East District centering about Tokyo, and the West District centering about Osaka and Kobe. Rev. S. J. Umbreit was elected presiding elder of the latter district. A similar division was also made in the woman's work and Miss Erffmeyer was sent to Kobe to assume charge. This division of territory has made possible a greater supervision, resulting in a general improvement of the work.

One of the out-standing events of the year for our Mission was the securing of a new compound in the suburb of Mejiro. This implies that the headquarters of our work, located in Tsukiji ever since the beginning of our missionary activities, will soon be transferred to the new center at Mejiro. The new compound is within striking distance of many educational institutions, notably the Peers' School, the Normal at Ikebukuro, and the Women's University. Surrounded by these schools, located in the midst of a flourishing community, the new center promises to offer magnificent opportunities to extend the Kingdom of God.

The annual conference was held from the 28th to the 31st of March. The results as shown in the report of the secretary are in keeping with the general tendency of progress. The church membership increased nearly nine per cent, so that we now have a membership of more than 1100. The Sunday School had a remarkable gain. A number of new schools were organized and together with the gains in established schools, the enrollment leaped from 2400 to nearly 3300. The writer recently baptized a young man who for twelve years had attended one of our

Sunday Schools in a small city. As a result of the instruction received he had an intelligent conception of the step that he was taking. Consequently to enter into the Kingdom was a source of great joy to him. It is because of results like these that the large increase in Sunday School scholars is so gratifying. In spite of the prevailing high prices of commodities, the amount of pastor's salary raised was twenty per cent higher than last year. Our native force consists of twenty-five evangelists, seven students in the seminary and eleven Bible women. Two new fields were taken up and two others that had been vacated were again occupied.

Two of our institutions are practically self-supporting. The Azabu Kindergarten has an enrollment of forty children. This institution was opened at the request of certain members of the church and has been loyally supported by them. This year six children were graduated. The English School at Tsukiji also continues to support itself. At the first graduation, eight young men received diplomas. Ten young men have united with the church.

We are looking hopefully into the future. During the year we expect to erect two churches and two kindergarten buildings. Other projects are also pending, so that we expect a busy and successful year in the part of the Kingdom allotted to us.

IX.—FREE METHODIST MISSION

By S. E. COOPER

Since our last report the work of our mission has shown a normal development. In Osaka the work at Hidein Cho in connection with the girls' dormitory

has been more encouraging than usual. Quite a number of earnest inquirers came forward during a series of special meetings, and promise to become faithful believers.

A remarkable instance of God's providential care over his work occurred in connection with the recent fire in Osaka which destroyed a large section of the brothel district between Namba and Doton Bori. Our chapel located at Nos. 17 and 18, Nippon-Bashi Suji, Itchome, was directly in front of the path the fire was making. A strong wind was urging the fire onward at a rapid rate and it seemed inevitable that this chapel would be destroyed, but when the fire was within about ten rods from us the wind suddenly changed and the fire shifted its course so as to avoid doing us any harm. When the fire had plowed past us the wind again changed to its former direction, and the fire crept up from the other side to within about five rods of the same chapel. It is reported that when the Japanese saw what had taken place they gave a hearty "Banzai" for the Christian religion. It is a remarkable coincidence that on the previous Sunday morning Rev. T. Kawabe preached a sermon in this chapel in which he likened the wickedness of Osaka to that of ancient Sodom and Gomorrah, and in his enthusiasm predicted that unless there was true repentance God's judgments would surely fall sooner or later, just as it happened to the ancient cities of the plain.

On the island of Awaji new work has been opened at Shizuki which has met with a hearty reception from the people. A promising and enthusiastic Sunday School has already been established there. In Eimura and in Fukura new and more central locations have been secured for our chapels, and in Fukura

especially a spirit of revival is beginning to prevail. The people are attracted for miles around and are turning from their idols to serve the living God.

In Sumoto (Awaji), under the inspiration of the prospect of being able to assume the responsibilities of an intermediate church (which would entitle them to half independence), the believers have increased their contributions by more than 50% within a few months.

In the Akashi district special effort has been made to preach the Gospel in the villages of the interior. The results have been most encouraging, and there is an earnest demand for further instruction in the Bible. The work among the women has also been carried on with excellent results. Just recently an opening has been made to conduct religious services once a month in the spinning factory located here. The room in which these services are held is invariably crowded to its utmost capacity and some have already responded to the Gospel message.

The believers in Akashi, like those in Sumoto, have greatly increased their contributions lately with a view to becoming an intermediate church. They have fitted up a new chapel in the eastern part of Akashi at an initial expense of about ¥200.00 and expect to assume full responsibility for the rent which amounts to ¥12.00 per month. All this is in addition to what they were doing last year. We have another chapel located in the western part of Akashi (Gobuitchō) where special attention is given to evangelistic work under the direct supervision of the Mission.

One of the noteworthy events in our work during the past year was an action of the Mission by which was outlined a happy solution of the question of the relationship that should be maintained between the

foreign missionaries and their Japanese co-laborers during the progress of the development of the work to independence. This is a familiar subject to the older missions and we have greatly profited by their experiences. Although this action has not yet had time to receive the sanction of the home Board, it has met with such a hearty response from the Japanese believers that their contributions to the work have increased by about 50% over that of last year, and that without any special campaign of agitation. In fact, it was rather preferred that the matter remain comparatively quiet until our Board should have time to take final action in reference to the matter. This enthusiastic response on the part of the believers to our suggestion that they assume the responsibilities of self-support and self-government is a source of great inspiration to us who are laboring to establish in Japan at the earliest possible date a self-supporting, self-governing and self-propagating church.

X.—HEPZIBAH FAITH MISSION

By F. L. SMELSER

Another year of work at the Mission has closed—a year of golden opportunities and wide open doors. We certainly have great reason to praise God for the way he has blessed us in the work. The meetings have been kept up every night (except during August) and on a whole they were well attended. An after meeting for inquirers and a Bible class for the converts follow the Gospel meetings. During the year more than 500 decided for Christ and professed salvation.

God alone, who keeps the books in heaven, knows who are really saved and kept by his power. We have reason to believe that many of the professions were genuine as their lives prove it.

Special Meetings Were held at the time of the opening ceremony of the completion of the large concrete bridge near the Mission. We had two meetings in the afternoons and two at night, each of which was followed by an after-meeting for inquirers. Thousands of people flocked in from the country places to witness the ceremony and we felt it was a splendid chance to meet them. The hall usually soon filled up and the people listened, although many would go out and others come in. The attendance at the afternoon meetings at times was so large that it was difficult to do them all justice. During the three days nearly one hundred souls professed conversion, thirty of whom came back to a meeting held for Christians a few days later. A good many Testaments were sold and 20,000 tracts given away in front of the Mission and we could have used many more if we had had them.

Bibles, Portions, and Tracts Over 225 Bibles and Testaments were sold during the year, 2,000 Gospel portions given away and about 25,000 tracts distributed. Little house to house work was done among the unsaved as visiting the inquirers and Sabbath school work occupied the time.

Work among the Poor Our Poor District Mission building was destroyed by a storm in July but God gave us a better one which was finished in December. Our Japanese workers and Christians gave their usual Christmas contributions for the poor toward the building fund so this year our

funds for that work were less than usual. However we were able to treat 500 children in the poor district and also give out twenty baskets of food to destitute families where sickness was found.

During the year a number of very poor people have been helped and several led to receive the Bread of Life. Money was loaned to a man in sore need and his daughter rescued from being sold into a life of sin. She has been given over to a good Charity Home where she is being educated and is doing well. Two other needy souls were sent to Homes but one was stolen away and the other went back to her old life. Such cases need special prevailing prayer, for God alone can undertake for such poor lost sunken humanity.

**Sabbath School
Report**

By Sister Mintle:—"The past year has been a blessed one among the children although there were not quite so many in attendance as the previous year, yet we believe the children on the whole were more regular and attentive. Our Sabbath School roll shows a regular attendance of about 550. The Word of God is being taught as usual and as old ones are going out and new ones constantly coming in, so the Word goes into new homes and the message of salvation spreads. Since the Lord provided a Mission the Sabbath school and classes of the poor district are being held regularly. The children are showing more interest and are taking hold of their studies well. The free bath has been suspended till the weather is milder as the children are thinly clad and would take cold."

Sister Mintle, who has had oversight of the Sabbath school work and has been a great blessing in the Mission, is expecting to leave us this month to be

assistant superintendent of a Rescue Home with Sister Penrod of the Japan Evangelistic Band. She will still be one of us and come back now and then in times of special need.

XI.—LUTHERAN MISSIONS

By J. M. T. WINTHER

The past year has been one of progress, though hardly commensurate with the amount of work done. There has been comparatively little opposition, meetings have been well attended, it has been remarkably easy to get names of prospective inquirers, but not so easy to turn them into church members. Still the work has been encouraging. Sunday school work has prospered. A remarkable case of answer to united prayer where medical skill had utterly failed has made a deep impression in one of our stations.

Of new work opened during the year we may mention the placing of an ordained man in Kokura to take charge of three rural centers and incidentally of a mission hall in the business part of the town itself. Another man has been placed in a large neglected town 30 miles from a railway station.

Besides the usual methods—and Lutherans emphasize plain Gospel preaching, not lecturing—we may mention :

An English library that draws about 30 teachers to a missionary's home once every week and gives a very good opportunity for Christian influence.

A kindergarten in a small town ; though it is positively and aggressively Christian and evangelistic it has received the hearty support of the most prominent men of the place. It seems as if it might be a good means of country evangelization.

Magic lantern exhibitions have drawn all the people that possibly could be accommodated. As the slides give representations of Christ's life there have been fine opportunities "to tell the old, old story" in an easy and effective way.

In one place the pastor has been appointed as religious instructor in a large Post-office; some 6 men thus receive Gospel instruction every week.

In another place the missionary has been requested by a station-master to give his men Christian instruction in the station itself. He has now regular meetings there twice a month.

The most effective method is doubtless *neighbourhood meetings* arranged by the Christians themselves in their own homes. In one congregation there are seven such centers. The meetings are held weekly though the pastor cannot always be present. The Christians themselves are responsible for them and they have brought very good results. The Christians are roused and strengthened and are gradually trained for greater service, and several outsiders have also been won. At times there are also Sunday school classes held for the children of the neighborhood.

In one place where opposition had been so great and decided that a flourishing Sunday school was almost entirely broken up, the young evangelist, just out of the seminary, went around to every teacher who had threatened the children or forbidden them to go to his chapel. He found that their opposition was because of gross ignorance and he argued with them and taught them so persistently, tactfully and successfully that every teacher revoked the prohibition and even recommended the Sunday school, which is now more flourishing than ever.

The mission school mentioned last year started

with popular suspicion but it seems already to have gained confidence. The prospects accordingly are bright. It has been the voluntary testimony of non-Christian friends that the spirit of the school has already after the first year shown effect in the general appearance and discipline and gentlemanliness of the student body compared with non-Christian schools in the community. There were 255 applicants for admission in April of whom we could admit only 100 for lack of accommodations.

The seminary has also given encouragement. One student is out in the work already, another will begin this spring and though the brightest and most earnest of them all was suddenly called home, his influence remains and we still have promising young men.

XII.—SOCIETY OF FRIENDS

By MRS. H. E. COLEMAN

The Friends Mission in Japan, supported by Canada and Philadelphia Friends, has work in Tokyo and in Ibaraki Ken. In Ibaraki the work centers in six stations from each of which work is carried on in many towns and villages. The last year has seen a large number of evangelistic meetings held in villages never before reached, and where the attendance has averaged over 300. These meetings have largely been lantern meetings on temperance, a subject in which Friends have always been specially interested, and which seems to be of special interest in the country, and Gospel talks. For most of the year the Tsuchiura temperance society in connection with the meeting there was the banner society in Japan. Mito Christians have this year built the long desired Meeting-

house and have a most attractive useful building which seems specially adapted for the work in such a student center.

The Friends Girls' School is this year celebrating its 25th birthday and has just secured government recognition. An interesting feature in connection with the Domestic Science department, which is most practically working on home problems in Japan, has been a class for graduates of the School. This department is unusually fortunate in having not only a thoroughly trained foreign domestic science teacher but also a Japanese woman similarly trained.

Large Bible classes for students, for whom a monthly Bible letter is published, and a spring Bible Conference held, is one of the strong features of the Tokyo work. The small dormitory for students is soon to be supplemented with a new one, specially built for that work.

So many Friends in Japan are engaged in inter-denominational or educational work, that a meeting for worship on one First day each month has been started and much appreciated, also a quarterly Fellowship meeting. Both of these meetings are for Friends, members of Yearly Meetings outside of Japan.

XIII.—THE UNITED BRETHREN IN CHRIST

By B. F. SCHIVELY

The past year has been one of material and spiritual growth in the work of the United Brethren Japan Mission. Harmony has prevailed among our workers and church membership. There has been an increase in numbers of 18 per cent, and a substantial increase in offerings.

During the year two church buildings have been erected at a cost of 7000 *yen* and 4500 *yen* respectively, the grounds having previously been purchased. The church at Harayuku was completed in October and dedicated in November by Dr. S. S. Hough, secretary of the Foreign Missionary Society. The Shimo Shibuya Church was dedicated in December.

In November of last year Dr. S. S. Hough reached Japan, and after a three weeks' stay proceeded to Korea, China and the Philippine Islands, accompanied by Dr. A. T. Howard, returning to Japan again in March 1912. His visit and counsel has enabled the Mission to do two things, namely:—to outline a more definite policy in education, and to define more clearly the Mission Council's policy and relation to the Japanese Church.

We believe our work is on a firmer basis than ever before, and that through the fixing of responsibility on the local church will come great good in fostering a closer relation between pastor and people, and a consciousness of the necessity of self-help among the membership.

XIV.—SEVENTH-DAY ADVENTIST MISSION

By W. D. BURDEN

Being one of the youngest missions operating in Japan, our work here is still quite small, but we feel that the past year has been one of our most prosperous, and that real advancement has been made. The past season one of our strongest efforts has been in holding tent meetings. The damp climate of Japan is not exactly adapted to the use of tents, but still

they have some advantages over the use of buildings for such meetings. First, the tent serves as an advertisement of the meetings. Secondly, there being no floor, there is no trouble in taking care of foot gear, and going and coming does not cause the disturbance in a tent that it would in a floored building.

We now have three commodious tents capable of seating several hundred persons each and as the weather would permit we have pressed them into service and the results have been quite encouraging. We have had tent meetings in seven different places and all have been well attended. Oftentimes we could not nearly accommodate the crowds that came. Of course the large majority of them came and went and we saw and heard nothing more of them, but a goodly number of conversions resulted, and only eternity will reveal how much good was done even in the case of those who came and went.

As in past years we have had a winter training school to prepare our young converts to become workers, and this year have had twenty-three in attendance.

Our publishing work has far outgrown its present quarters and we hope soon to have a permanent and more commodious place to accommodate both it and our school work. The past season we have given less attention to pamphlet and tract work, but have tried to increase the circulation of our semi-monthly paper, "*Omar, No Faleha*." It now has a regular circulation of nearly three thousand and two of the three special numbers reached the twenty thousand mark each. The Japanese are a reading people and the printed page is sure to prove a strong factor in their evangelization.

XV.—THE ORIENTAL MISSIONARY SOCIETY

By E. A. KILBOURNE

The O. M. S. Bible Training School has completed its eleventh year and has graduated in that time about two hundred students. There are now thirty boarding students in training for evangelistic work.

The results attending the ministry of the Word both in Tokyo and in the interior have been unusually encouraging. There has been several thousand seekers during the year. We have been giving special attention to the distribution of the printed Word in neglected villages and it has received a welcome everywhere.

The publishing work is growing yearly and the output of tracts and books aggregate several million pages.

New work has been opened in the Oshima Islands, Kagoshima Ken, and also in the Hokkaido, which shows good results. The Oshima Islands are a very neglected part of the Empire.

City Mission work has, as usual, received special attention, and a new Mission Hall has been opened at Ogawa Machi, Kanda. There are now six regular preaching-places in Tokyo.

The number of interior stations has decreased to twenty during the year as a few small village missions have been closed in order to concentrate the effort more widely in larger towns and cities.

A Bible Training Institute has been built in Seoul, Korea, and also a large Tabernacle down in the city.

Officers of the O. M. S. :—

C. E. Cowman, President

E. A. Kilbourne, 1st Vice-President and Treasurer

Juji Nakada, Superintendent of evangelistic work in Japan
T. Sasao, Principal of Japan Bible School
John Thomas, Superintendent in Korea.

XVI.—JAPAN EVANGELISTIC BAND

By PAGET WIKLES

The Japan Evangelistic Band is an entirely inter-denominational body. Its workers, Japanese and foreign, include members of all the leading denominations;—Church of England, Methodists, Baptists, Presbyterians etc. It exists solely to help existing Churches. It has no Church organization of its own. Workers do not administer the sacraments.

Its work is of three kinds :—

(1) It sends out missionaries to conduct special meetings for Christians and unbelievers in all evangelical denominations.

(2) Workers, both foreign and Japanese, are loaned to the Churches to open up new centres, or to help fill hitherto unoccupied places.

(3) It seeks to reach and evangelize special classes, such as police, factory hands, fallen women etc.

The "Christian News" with its circulation of nearly 17,000 per issue monthly, has been very widely used of God. It is sent to England, Canada, U.S.A., China, Korea, Manchuria, Thursday Island, Formosa, and every part of the Japanese Empire. Frequent letters of testimony are received as to its being used in the conversion of souls. "*Rei no Kate*"—"Living Bread"—a 50 page magazine for the deepening of the spiritual life is meeting with wide acceptance and much blessing.

ROLL OF THE BAND

Mrs. Braithwaite, Tokyo	Miss Cribb, Kobe
Mr. Harris, Tokyo	Miss Penrod, Ishinomaki
Mrs. Paget Wilkes, (on furlough)	Mr. and Mrs. Cuthbertson, Tokyo
Mr. and Mrs. Dyer, Nakatsu	Miss Harrison, Kobe
Mr. and Mrs. Taylor, (on furlough)	Miss Coles, Matsuye
Miss Edmeades, (on furlough)	Miss Lloyd, Osaka
Mr. Paget Wilkes, Kobe	

XVII.—THE GENERAL-EVANGELICAL-
PROTESTANT MISSION SOCIETY

By EMIL SCHROEDER

The past year was the 26th of our work in Japan and therefore the first of a new period. With this new era begin new hopes and new energies, but no longer is the work to be done with a superficial optimism that does not appreciate its hindrances, but with a deep optimism that notwithstanding these hindrances is aware of the power lying in the work itself. We have also in the past year experienced enough of the drawbacks and hindrances that the mission work finds in the moving powers of the people, in the old beliefs as well as in the customs and ideas of politics and philosophy. But we know that the Word of God has power in itself to lead the Japanese to the general aim that God has given to the world which we call salvation and eternal life. The word of the apostle: "This is the victory that hath overcome the world, even our faith," must and will ever be true.

We participate in the work of the missionary societies as a small body. The reason for this is,

that we have not a special home-church behind us, but only a group of friends chiefly in Germany and Switzerland. Therefore we few can not claim to do as much work as other societies ; but we must thank God that we can do our work in hope and not without results. We have been able not only to continue our work but to increase it to some extent. We have been able to add a good number of new believers. We have also been able to begin a new work, namely our kindergarten in Tokyo, the Kamitomisaka Yochien. Mrs. Schroeder in the head-teacher and one Japanese lady is helping her. It is quite successful. A good building is specially provided for the work. We hope that we can do good by thus influencing the little ones. Mothers' meetings will enlarge this influence by emphasizing our best ideals of education and bringing these right into the families.

Besides this new work our old duties continue as before. We have in Kyoto and in Tokyo, where our two missionaries reside, the centres of our work. We are helped by 4 pastors, 4 unordained evangelists, and 3 Bible women. We have 6 organized congregations and 8 preaching-places. Our work is done generally by Christian literature, also by a monthly magazine, and especially by services, sermons, lectures, Bible-classes, men's and women's societies, Sunday schools and instruction of catechumens etc. We call all our congregations by the name, *Fukyu fukuin kyokwai*.

The two missionaries have besides their chief work, two German night-schools and the religious care of the German-Swiss Protestant communities in Tokyo, Yokohama, Kobe.

XIX.—THE GREEK CATHOLIC CHURCH

By F. E. HAGIN

As we cannot investigate the general report of the Orthodox Church of Japan until the annual report is made in July, the present numerical report is that which covers the period between July 1910 and June 1911. There has, however, been an increase of nearly 1,000 converts from July of last year until the present writing. We regret that we cannot give this in detail. There has been no change in the number of workers in the ministerial work.

We have 266 Church organizations throughout Japan at 175 of which places we have church buildings, the rest being temporary buildings. The total number of believers is 32,700. This is an increase of 716 since the close of last year's report. (That is what we have left after deducting 311 deceased from the number of those baptized, 1027.)

Our 42 ministerial workers are composed of 1 Bishop, 35 presbyters and 6 deacons. Besides these, there are 112 preachers, 31 teachers in schools, 10 engaged in publication work. In the Theological school there are 49 students, in the girls' seminary, 53. Number of Sunday School scholars, 1746.

Contribution of the believers of the Orthodox Church of Japan, 15,493.75 *yen*. Church property of all the districts 128,600.00 *yen*. This last amount does not include the great cathedral at Surugadai, Tokyo, several school buildings and the cathedral in Kyoto, also Osaka.

Although an attempt at evangelization in Formosa was begun, owing to certain conditions, it was suspended. Also a presbyter was sent this year to

Shanghai for the spiritual benefit of the Russian believers who remain there.

Since Archbishop Nicolai, the founder of the Orthodox Church of Japan, died on Feb. 16, Bishop Sergie, who had already been working in the Church, succeeded him and now superintends all the Church work. Hence without seeing even a small change in regard to the condition of the Church, by the grace of God it has been making some progress.

On April 11, we dedicated one new church building at Shidzuoka. On or about May 1st, we will dedicate another at Shuzenji Mura, Izu Province.

The condition of the mission work all over Japan is in the best condition not only for our Orthodox Church, but also for Christianity at large. In regard to the spiritual condition of Japan, the people are hungering and thirsting for religion. And those who are in the Governmental circles have hope of guiding the hearts of the people through the aid of Christianity. Under these favorable conditions, with a smooth sea and a calm wind, if the society of Japan cannot advance the ship of salvation, then the fault must be with the Christians, especially they who preach the Word.

XX.—THE UNITARIAN MISSION

By CLAY MACCAULEY

The past year has been signalized for the Unitarian Mission by the effective organization of a national Association and the reorganization of the Tokyo Church; the carrying forward of a large amount of practical social service; and the furtherance, in notable ways, of the interdenominational fellowship

among Japanese Christians which is a characteristic aim of Japanese Unitarianism.

In mid-winter the Japan Unitarian Association decided to take upon itself a formal, constitutional character as a national body. It adopted a Constitution announcing as its object "the diffusion of the knowledge and the promotion of the spread among mankind of pure Christianity, accepted, in accordance with the teaching of Jesus Christ, as Love to God and Love to Man." "All persons who are in practical sympathy with this object" were "cordially invited to membership" in the Association. The officers elected for this national body are:—President, Prof. Isoo Abe; vice-presidents, Prof. Nobuta Kishimoto and Mr. Saichiro Kanda; secretary, Dr. Bunji Suzuki; treasurer, Rev. Hajime Minami; directors, Rev. Sakusaburo Uchigasaki, Dr. Aroo Naito and Prof. Gunji Muko. These gentlemen were constituted an Executive Council. A Japanese name was chosen for the organization, which should be an equivalent for the former English name:—the *To-itsu Kirisuto-Kyo Kodokwai*. The words *To-itsu* (Uniting under One God) being a translation as near as may be, of the word Unitarian, the whole title means Unitarian Christian Association. This organization has taken over from the Mission the publication of the *Rikugo Zasshi* (Cosmos) and the principal care of the Post-Office Mission. In fact, it has assumed general responsibilities, the American Mission, as always hitherto in relation to the Liberal Christians of Japan, being ready to co-operate in the work done.

In the early autumn the Tokyo Unitarian Church had the good fortune to receive for its minister the Rev. S. Uchigasaki who had returned from his studies

at Oxford, England. At about the time the national organization was formed, the local church gave itself the Japanese name *To-itsu Kirisuto Kyokwai* or Unitarian Christian Church. The objects and principles of this church were re-affirmed :—

1. To develop and realize religious belief in conformity with the inherent spiritual nature and reasoning of man.

2. In accordance with the teaching of Christ to adore God as the Heavenly Father, to love men as brethren, to maintain universal peace, and to promote social welfare and happiness.

3. To regard all other religions with a generous spirit, acknowledging that all of them contain universal truths.

The work of both the Association and the Church has been full of interest. The distinctively religious services of the Church have been carried forward with large congregations and increase in membership. Thirty-nine young men were received into the fellowship of the Church in the spring, through the rite of baptism, although baptism is not made a condition of church membership. The Sunday School has a membership of more than eighty children, mostly gathered from the immediate neighborhood of Unity Hall in Mita. The Sunday Bible Class of young men, conducted by Rev. Mr. Minami, and the Thursday Unity Club, presided over by Rev. Mr. Uchigasaki have been attended by a goodly number of high school and university students. And the monthly meetings for workingmen have attracted large audiences for which entertaining and helpful programs are provided. The social service work of the Church has been yet more widely extended. Various notable meetings in the interests of Municipal Reform, Social Purity and International Peace, Industrial and Civil, addressed by prominent speakers from Japan and

from foreign countries have been held. And in January a three days' conference, and mission assembly, distinctively interdenominational and unitarian took place, followed in the spring by two days publicity meeting of the undenominational Young Ministers' Society of Tokyo. For the coming summer an interdenominational but liberal Summer School or Lecture Course is in preparation.

In the main, these notes indicate the kind of work that has been done by the Japanese Unitarians in the past year in carrying forward the Christian Movement in Japan.

XXI.—THE UNIVERSALIST MISSION

By G. I. KEIRN

During the year the Dojin Kirisuto Kyokwai (Universalist Mission) has been moving forward along lines to which it is especially adapted, and which, owing to present tendencies of Japanese thought, offer it the largest opportunity for usefulness. While it has carried on organic work as a base of operation, it has at the same time devoted its energies to the propagation of its ideas throughout the Empire. This work has been extensively carried on. Protracted missionary journeys have been made by the superintendent who has given lectures and sermons in many of the principal cities to large audiences. Thousands of tracts have been distributed. Numerous personal interviews and inquiry meetings for those who wanted to know more about this faith have been held. Everywhere the most hearty welcome has been given to the message set forth in these meetings and tracts. This work has opened up a large pastoral and teaching

correspondence which has been productive of much good. This correspondence has been upon life problems and questions of the larger faith. Persons have been found who have desired membership in the Christian church and have been referred to the nearest church which would welcome their liberal ideas, or have been received into membership of the Tokyo Central Church, though living in distant parts of the Empire. Thus we are constantly obtaining sometimes from distant and unexpected quarters, persons who will become new centers of Christian influence. This work has, of itself, extended as far as Korea and Formosa. The organic work has been maintained in each individual church with slight gains ; but they have each become centers of this larger influence. The kindergarten in connection with the Blackmer Universalist Girls' Home in Tokyo has been doubled. A good night school has been carried on in connection with the Shidzuoka church. Our force consists of four active native ministers ; six other native teachers and paid workers ; six foreigners, two ministers and their wives and two single women.

CHAPTER XI

JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATION

By GALEN M. FISHER

Secretaries The securing of *three Japanese secretaries* has been the most important event of the year.

Mr. M. Kurihara, who begins his work at Kyoto this coming July, is a graduate of the Tokyo Imperial University and has taught seven years in Hiroshima Higher Normal School. From his high school days he has been active in Christian work by both pen and voice. He is thus peculiarly fitted to improve the extraordinary opportunity for work among the students of Kyoto.

Mr. M. Omura who has already entered upon his duties at Yokohama was also a teacher for many years and exerted himself unsparingly for the Church and the Association.

The third recruit is Mr. Matsuzawa, the pioneer secretary among the Japanese at Honolulu. His training in America and his work among both Japanese and Koreans in Seoul combine to fit him for his cosmopolitan field.

After some years of waiting for a foreign secretary, Mr. Arthur Jorgensen, has been secured for work among the 30,000 college students and 50,000 high school boys of Tokyo. He will for the present, study

the language and get acquainted with the various organizations and workers among the students of the capital. Already his leisure is profitably filled with Bible classes among University and Commercial students.

City Associations

When Dairen Association was dedicated a year ago it would have seemed rash to prophesy that within a few months it would have forged ahead so rapidly. Its dormitories for forty-two men; its bowling alleys, gymnasium and English classes and religious gathering have all prospered. The reasons are not far to seek. First, the city is new and unhampered by conservative traditions. Secondly, the plant was fully equipped and remarkably well adapted to the needs of the city; thirdly, there are many energetic young men away from home eager for just the fellowship, recreation and guidance that the Association can give. The membership has been kept at about 600 and a large majority of the members pay their fees in advance. The most distinctive contribution of the Dairen Association has been the physical department. Dr. Shoemaker, trained physical director, left free for a few months by the Revolution in China, was engaged to lead the work. He has lectured on hygiene and physical culture not only in Dairen but in several other cities, and has formed classes and trained leaders.

The City Associations in other places have also moved forward. The increase of the membership by what are known as "short term" campaigns, has resulted in 411 new members at Nagasaki, 500 in Kyoto and 488 in Osaka. In Kobe the number of new members, 103, was intentionally drafted almost entirely from the Church membership in order to form a working force for utilizing the new building.

In Tokyo a week's special evangelistic services, advertised by the aid of singers and speakers in automobiles, led over one hundred men to take the first step into the Christian life. Several of them are preparing to enter the Church.

Building The construction of Kobe's new building has proceeded rapidly and it should be ready for use in November. The student hostels in Osaka, Azabu (Tokyo), Okayama and Nagasaki were completed during the year, all of them as near models as any hostels yet erected. Toward the hostel in Okayama the National Committee appropriated 4,000 *yen* and the students with the backing of men like Mr. Ishii of the Orphanage, raised 2,000 *yen* more. The dedication of the building was participated in not only by the directors of the government college in the city but by the Governor of the province, an evidence of the hold that Christianity has gained through the Okayama Orphanage and the local churches.

Student Hostels The efficiency of the Student Young Men's Christian Associations in the non-Christian colleges depends upon their having a rallying-place. However small it may be a hostel becomes a home to protect and nurture the residents and a headquarters from which to influence outside students. The Association has erected sixteen hostels during the past few years. They are now occupied by 250 men, and are a valuable adjunct to the Christian work in 25 schools. Speaking generally the students are competent to look after the details of administration by themselves, but it is a great advantage to have a Christian professor or other permanent and sympathetic older person to guide and stimulate the religious activities. In several hostels a "house

mother" exerts a refining maternal influence. There are a number of other hostels under missionary auspices or in rented houses which are doing a valuable work in close conjunction, as a rule, with the Student Young Men's Christian Association. Mention should also be made of the successful hostel for young business men conducted by Dairen and Kobe City Associations, where 68 men are now living.

Evangelism Volunteer speakers largely supplement the work of the employed secretaries. Year by year the bands of students who go out during the vacations to speak in the churches are doing work that not only affects the hearers and encourages weak churches but serves as a training course in preaching and personal work for the speakers themselves. For example, during the spring vacation six students and one professor from Tokyo went to visit two provincial cities. They came back elated and reported that the churches were equally pleased. The expense of the two bands was only 8 *yen* of which the members of the various student Associations in Tokyo contributed a large share.

**Conference
Site**

The acquisition of a permanent Christian conference site at Higashiyama near Gotemba is a memorable event. It was just twenty-three years ago that the first student conference in Japan was held. Since then conferences of various kinds have multiplied until to-day not only the Y.W.C.A. and the Y.M.C.A., but several of the denominations, hold conferences and retreats every year, and besides these there are mission conferences. It is expected that as soon as the conference site at Higashiyama has been equipped it will be in general demand. For centrality, ease of access, beauti-

ful scenery and refreshing air even in midsummer, the site could hardly be excelled anywhere in the Empire.

Publications The books published have been "Spiritual Leaders for Japan," an appeal for the Christian Ministry consisting of a part of Bishop Brent's volume on "Leadership," and of articles by seven eminent Japanese Christians; "Health and Sex Problems," a scientific and timely book, translated from the publications of the Society for Sanitary and Moral Prophylaxis; and "Studies in Romans" by Rev. S. Abe, a thorough and practical course for class and individual use.

CHAPTER XII

THE ASSOCIATION ENGLISH TEACHER MOVEMENT IN JAPAN.*

By GALEN M. FISHER

**Influence of the
English Lan-
guage**

The English language has no rival as the secondary language of Japan. In the 17th and 18th centuries when the Dutch traders were the only nexus between Japan and Europe, Dutch was naturally studied more than any other foreign tongue, but from the moment that Commodore Perry gently but firmly asked admittance to the Island Empire, English became the open sesame for all ambitious Japanese youth. A little later Prince Ito and his comrades risked their lives to get to England and there acquire a knowledge not only of the language but of English institutions. Twenty years later it was Ito who enlisted the services of Sir Francis Piggott (now legal advisor to the Republic of China) as his counsellor in the drafting of the constitution. Joseph Neesima, in like manner, fought his way to America and became as eminent a pioneer of Anglo-Saxon Christian ideals

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as Ito was of political ideals. Following in their wake thousands of Japanese have studied in England and America and brought back with the English tongue a devotion to the literature and institutions of the English speaking countries. It would not be difficult to make a striking catalogue of the services of other European nations, particularly the German and French, to Japan, but it is beyond question that the influence of the English speaking peoples has overshadowed all other foreign influences put together. Furthermore, the combined influence of English literature and of the foreign teachers of English in Japanese schools has probably been only second to the missionary body in its influence towards the establishment of Christianity in Japan.

**Difficulty of Securing
Teachers of Good
Character**

Fortunately a considerable proportion of the foreign teachers of English have been men of good character and in not a few cases positive Christians. On the other hand some of them have been a disgrace to Christian civilization. In the early days provincial authorities were accustomed to employ teachers on their own account and naturally enough they were sometimes hoodwinked by unprincipled adventurers who were looking for a soft berth in which to recoup their fortunes or indulge their appetites. In one government high school the experience of the principal in engaging foreign teachers had been so disappointing that he finally resorted to one of the resident British missionaries and said, "I must have a Christian teacher. We have stood the other kind to the limit of our patience." Similar experiences in other provinces led the school authorities to accept gratefully the assistance of the Young Men's Christian Association in securing trustworthy foreign teachers.

Inception of the Association Teacher Movement

The first step in what has now come to be called the Association Teacher Movement was taken in 1888 when Mr. J. T. Swift, a Yale graduate who had gone to Japan to investigate the field with reference to opening up Young Men's Christian Association work, was asked to teach English in the Nobles' School. This he consented to do for a year and being impressed with the opportunity which it afforded he conceived the idea of forming an advisory committee of missionaries in Japan and another committee of Mission Board and Young Men's Christian Association secretaries in New York to undertake the systematic supply of teachers. A considerable fund was raised to help pay the traveling expenses of the teachers, but otherwise the bureau was conducted without special expense. This plan was inaugurated in 1890 at the close of what has been called the period of popularity of everything Western. With the rapid setting in of the reaction against things Western the demand for teachers of English fell off so that after 1892 no more teachers were sent out by this agency and the whole plan was supposed to be buried.

Revival of the Movement

But in 1900 the Governor of Yamaguchi Province approached a resident American missionary and earnestly requested him to help secure foreign teachers of English for the five middle schools of the province. The missionary communicated with the national secretary of the Young Men's Christian Association who replied that the Association would be glad to undertake to supply the men. A few months later the schools of Akita Province, having heard of the success of the plan in Yamaguchi, asked for three teachers. They, too, were promptly secured.

Business Arrangements The whole movement may be divided into two stages, the first covering 1890 to 1893, the second covering 1900 to the present. The arrangements during the second stage were somewhat different from those followed during the first stage, for although a similar advisory committee of missionaries was formed, all the negotiations abroad were conducted through the Foreign Department of the International committee of the American Young Men's Christian Associations. Furthermore, no money has been paid toward traveling expenses of any of the teachers since 1900, although a small loan fund has been temporarily available for men who needed it.

A Simple Contract The Movement gradually assumed such size and permanence that it was found desirable to draw up a contract between the teachers and the representatives of the Young Men's Christian Association. The important features of the contract are that the Association secretaries agree on their part to conduct all negotiations with the school authorities, to guarantee employment for two years from the time the teacher arrives in Japan, and to conduct an annual conference for the benefit of the teachers. The teacher on his part agrees to accept the post assigned to him and during the first two years not to consider any other call without the consent of the secretaries.

Men of High Average Quality The small salaries offered by most of the schools have made it impossible as a rule to secure men who have had actual teaching experience, but with a few exceptions all the men have held a bachelor's degree. Coming as they have from all parts of the United States, Canada and England, they have

varied not a little in ability and education but on the whole have been worthy representatives of the West in both character and scholarship. Among them have been not a few who would have commanded honorable places in their native lands ; indeed several of them now occupy college professorships.

**Christian Character
Indispensable**

But while the Association has always insisted that the first qualification should be graduation from some college, it has laid equal emphasis upon Christian character. Experience has shown that only men possessed of the missionary spirit could endure the test, for although Japan is deservedly known as a paradise for the tourist, some of the Association teachers have to live in practical exile, a day's journey from the nearest European, and cut off from all the safeguards and incentives of association with their fellow nationals. Only men of rugged Christian character can resist the subtle undertow of temptation which attacks all Europeans in the Far East, especially men who are off by themselves. Those responsible for the conduct of the Movement have no greater cause for gratitude than the fact that so far as they know not one of the more than one hundred Association teachers has been guilty of any serious moral lapse. One man who had been unofficially helped to secure an appointment fell into immorality, but he was not included in the Association Teacher Movement. Again, only Christian men would accept the low remuneration offered in the provinces. It would not attract a man who wanted to make money and have an easy time. The steamer fare to Japan is high and it is paid only by the higher schools. Living expenses and taxes have steadily increased, while the scale of salaries has remained practically

the same for the past fifteen years. Accordingly, after deducting traveling expenses to Japan and back there often remain but three or four hundred dollars of savings after a two year term.

A Reputation Built Up The high average standard maintained has won the confidence of the Japanese authorities so that without effort the Association has been able to command the filling of an average of twenty posts for the last ten years. From the first, care has been taken not to compete with other foreign teachers of English, who were dependent upon teaching for their livelihood. On this account the Association has made less effort to place men in the larger cities where foreign teachers prefer to live; it has filled the outlying posts where the salaries were lower and the living conditions harder. Notwithstanding these precautions, however, the Movement has been subjected to attack, especially from persons who delight to seize upon every pretext for ridiculing Christianity. These attacks, however, have been ignored and have apparently made little impression upon the authorities.

Number Supplied The number of teachers called from abroad by the Movement has been 111 in all, of whom 12 were located during the first stage and 99 have been located the second stage. Over sixty different schools have been supplied in 39 cities.

Pedagogical Results II. The results of the Movement have been fully as large as its original promoters anticipated. Pedagogically the Association teachers have made valuable contributions. Even so late as ten years ago, the teaching of English by foreigners, at least in the secondary

schools, was as a rule unsystematic and amateurish. It too often consisted chiefly in the narration of humorous stories which the students were expected to memorize and ask questions about. Phonetics and the other scientific aspects of the subject were for the most part ignored. Gradually principles and methods have been elaborated until to-day no teachers in the Movement would think of being satisfied with the old slipshod methods. This progress has been achieved mainly by two means, first, by holding an annual conference on the teaching of English, and second by the establishment of an English teachers' magazine. In both these enterprises the greatest credit must be given to a small corps of the older teachers in the Movement who have worked hard to create professional pride and efficiency. Other teachers have contributed to this result, but it is generally recognized that the Movement has been the leader in it. An influential factor to this end has been the Y.M.C.A. Teachers' Association. Its chief functions are to support the annual conference and the teachers' magazine, and to be of aid in every possible way to its members. For example, when new teachers go to take their posts they are frequently accompanied by the older men, and in case of sickness the Association stands ready to give financial assistance. In addition to the pedagogical conference, a religious conference under the direction of the Y.M.C.A. secretaries, is held each summer, just after the arrival of the new recruits. It has been the means of fortifying many a man against otherwise over-powering difficulties and temptations.

**Religious
Results**

Religiously also the Movement has borne excellent fruit. It is made plain to each teacher that although he is expected to

improve every opportunity to do Christian work in a private capacity, he is never to force Christianity upon the students in the class-room. This distinction has been faithfully adhered to. At the same time, the Christian teacher feels perfectly justified in explaining allusions to the Bible or to Christianity in the class-room; and even though few explicit allusions may be made to religion, his whole character forms an eloquent apologetic. The chief religious activity of Association teachers has consisted of Bible classes in their homes or in the local churches or Young Men's Christian Associations. Exact statistics from the beginning are not available, but an average of about 300 students have attended the weekly Bible classes of the teachers and there have been each year between thirty and forty baptisms resulting in large measure from their work. In several cases weak churches have been revived and new ones have been started. In harmony with the spirit of the Young Men's Christian Association the teachers have attempted to serve all the churches of their locality impartially. In some instances they have made a practice of attending and playing the organ in the morning at one church and in the evening at another.

Unique Status of the Teacher While there are few religious results which can be tabulated, it is doubtless true, as a Japanese educator has said, that the largest service they have rendered the Christian cause has been the daily witness they have borne to the power of Christ to make self-controlled, unselfish gentlemen. In some cities the whole temper of the citizens toward Christianity seems to have been changed by their influence. Missionaries are expected to be unselfish and to be eager to preach. But like Buddhist priests they are vulgarly supposed to be

unfitted to earn a livelihood in other professions and to be working for the loaves and fishes. The teacher of English, on the other hand, is respected because the East has from time immemorial revered the teacher; also because he is known to be preaching from no ulterior motive but simply from love of the people and fidelity to his convictions. Of course many missionaries entirely overcome the prejudice against them, and with their command of the language and their specialized training, they are able to do much that no teacher could do, still, it is true that the government school teacher occupies a unique post of vantage. One of the most successful teachers, at the end of his term, summed up his convictions on the matter in these words:—

Opportunities “The Association teacher has an
from the Teachers’ opportunity to influence Japanese
Viewpoint students at the most impressionable period of their lives. In the class-room he can give them through his daily life an example of Christian manhood, and in the Bible classes which he is at liberty to conduct he has the joy of helping them to find the secret of his strength. He also has much to receive, in the way of travel and in the opportunity to learn from personal experience the civilization of an Oriental people; and in getting a new and broader view of the Kingdom of God, he will find the two or three years spent in Japan of inestimable benefit. I wish that every prospective minister, before taking his seminary course, might have the privilege of coming to Japan as an Association teacher.”

Another summarized his exceptionally fruitful nine years’ experience thus:—“The work of the foreign teacher in a Japanese government school counts for

much in three ways:—1. By his character. All those around him know that what he does or does not do is purely from conviction and not because he happens to be a religious worker. His influence upon his students is such that even non-Christian principals sometimes ask for such teachers because of their guaranteed sterling character. 2. In his Bible classes. Here, in spite of language difficulties, he gets hold of a class of students which the missionary and the native pastor cannot reach and his words have an effect which theirs do not because again it is not a part of his profession to teach Christian truth. Moreover, he is never suspected of making converts by bribery as the missionary sometimes is, even yet. 3. As a helper of other Christian workers. He has often been the means of bringing the missionary into contact with classes of men whom he could not have reached otherwise, he has broken down prejudice in many cases, and has opened many a door to the Gospel. He is also a great help in encouraging lay workers by his own vigorous example.”

Effect Upon Life-Work III. The majority of the men who have come out under the Movement have not been Student Volunteers, but a number of them have been led by their experiences in Japan to enter missionary work. On the other hand men who had volunteered in college but who had later become uncertain as to their life-work have been led to reaffirm their volunteer declaration, and to press on into regular missionary service.

The Evolution of a Missionary As a typical product of this short-term service plan, we cannot do better than sketch the career of the teacher whom we have just quoted. After completing

a scientific course in the State University of Illinois, he became an assistant in the mathematical department, but being a volunteer for foreign missionary service, he resigned to accept a call to teach English in a Japanese Normal College. He was in doubt as to his ultimate life-work, but he threw himself heartily into his teaching, and in the course of a nine year term won the unreserved confidence of his colleagues and pupils, became one of the founders of the English Teachers' Magazine and rendered invaluable aid to each new group of Association teachers. Incidentally, he acquired a good knowledge of the Japanese language. Meanwhile he had married a missionary's daughter. After heart-searching spiritual experiences they both decided to enter regular missionary service, although it meant prolonged study on his part to prepare for ordination. One of his first letters after he had entered upon his new work contained this sentence: "I never in my life ran across so many things that seem to be the direct leading of God." His career throughout has demonstrated that God leads men who are willing to be led.

Subsequent The data regarding the subsequent
Careers of careers of the hundred and eleven who
Teachers have been members of the Movement to date are instructive. Eighteen have entered foreign missionary service under the various church boards. Nine have entered the Association secretaryship, three of whom are on the foreign field, and four of the remainder expect to go abroad sooner or later. Fifteen have entered the ministry at home, although some of these will ultimately become missionaries. Eighteen have entered business, law or scientific careers at home, nineteen have become teachers in the United States and Canada. Thirty-two are teaching in Japan

or China, twenty-one of them being still connected with the Movement. Four have died. Out of the whole number four or five have been disappointed by their term in Japan but many of them would declare that it had been the most delightful and valuable period in their lives. In not a few cases it has worked a revolution in their ideas regarding missions and the meaning of the Christian life. How satisfying the work generally is, these sentences by a teacher after a year's service will show ; "I know of no other work anywhere in which a fellow can make his life count for more. I doubt if many missionaries have such opportunities, and I feel certain that no college graduate can step into a work that brings bigger results. The ordinary Christian workers must teach Christ, while we get in our besticks by *living* Christ. Of the results for the Kingdom in Japan, I cannot judge, on account of inexperience in missionary mathematics ; but if one's personal satisfaction, joy and peace count for anything, great things are taking place." One of the outgrowths of the Movement has been a successful independent inter-denominational mission which has undertaken the evangelization on original lines of a hitherto neglected province.

The future promises to be a natural continuation of the present. The number of posts now filled by Association teachers is twenty-five. There is no reason to expect a great increase or decrease. Considering the direct and indirect results of the Movement and the fact that it requires practically no funds and comparatively little time on the part of the Young Men's Christian Association Secretaries in New York and Japan, it is reasonable to consider it one of the most fruitful branches of Christian work in Japan. And so long

as the Movement insists on recommending only qualified men who are competent teachers no less than earnest witnesses of their faith, there is warrant for expecting that the Movement will continue to prosper.

CHAPTER XIII

CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION

By R. K. VERTARD

The most significant fact which appears in a review of the work amongst Chinese Students in Japan during the past year, is the revolution in China. This national upheaval has entirely changed the aspect of the Empire so long regarded as presenting an enigma impossible of solution. A nation has been born in a day. Many of the customs which have been prevalent for centuries, and which until a few years ago seemed to have become so crystalized as to preclude the possibility of change, have within a few short weeks given place to those which have completely altered the methods and personnel of the government. The New China, for which men in Tokyo have yearned and laboured, is now in its incipient stages an accomplished fact.

These unparalleled changes make it essential that the fact of the revolution be considered in an account of the work amongst men so intimately concerned as the Chinese students living in Japan. The life of the men is in the majority of cases bound up in their beloved country and nothing which in any way affects their lives can be regarded with indifference by those responsible for the Christian propaganda amongst them. Their patriotism is too well known

to require emphasis. From Japan they have obtained an outside view of their Motherland, and have watched with intense anxiety the march of events affecting internal conditions and external relationships. The receipt of the news of upheaval last October, which by the way, was not altogether unexpected by some of the men, produced a state of nervous excitement rendering even an attempt at study quite impossible. To many, revolution involved possible loss of friends, and the destruction of homes, yet that aspect was scarcely considered by them. Their desire was to see China re-born, and in spite of the pain which the news of despoiled homes and damaged fortunes brought them, with a very few exceptions, the men proved that their expressions of loyalty were not merely the result of a passing enthusiasm, but were the product of a deep-seated conviction.

With the actual outbreak of hostilities, and the probability of a long campaign, many of the men made preparations for returning to China, and within a few weeks their number in Tokyo had fallen from over three thousand to about five hundred. Amongst those who returned were to be found men who were not actuated by the highest motives. Some of the men are not ideal, but by far the greater number returned to China confident that their proper place was the danger zone, and their correct attitude a willingness to help.

If anything were required to add to the emphasis which has so often been placed on the strategic Christian value of this work, and if any further appeal for prayer were required for those who are attempting to bring the knowledge of Jesus Christ into the lives of the men met with day by day, no possible event could present itself with greater force as affording it,

than that which has been briefly mentioned. Those in China at the present moment who have been closely in touch with the new government have repeatedly affirmed that the present governing bodies are composed of "young men." Dr. C. Y. Wang, who was a worker in Japan some years ago, and who after several years spent in study in America, returned to China for Association work in his own country, at present Vice-president of the Board of Commerce and Agriculture, is the authority for the statement that 60% of the men who were connected with the Nanking Provisional Republican Government, and 70% of the Provisional National Assembly, were men who had studied in Japan. Without further remark the point is established that the revolution has provided the strongest argument yet advanced that here is one of the most important fields open to the "bringer of good-tidings." The men who will largely control the destinies of a great empire are recruited from amongst those met daily on the streets of Tokyo, and consequently work effectively carried on here must very largely influence the life-attitude which these men will adopt to the national problems confronting them. The use of a very limited imagination thrills the onlooker who only partially appreciates the opportunity. Even a blurred vision gives to the beholder a marvellous sense of the unspeakable privilege of a part in this wide-reaching effort.

Not only have returned students found positions of importance in the State, but some have returned to China to assist in the proclamation of the Christian message in their own provinces. News has been received of some who have succeeded in establishing a Young Men's Christian Association in the capital of Yunnan Province, one of the men concerned being a

young man of much promise in whom the Rev. W. H. Elwin is interested as a prospective theological student, and candidate for the Christian ministry. The details to hand are somewhat meagre, but it is asserted that a strong evangelistic effort is being made by the men, who are assisted by sympathetic missionaries in the district. The new Governor of the Province has lent his influence to their efforts, and publicly emphasized the value of Christian teaching.

The students are now returning to Japan, and already their numbers are well over a thousand. In addition to students returning to complete their courses of study, new men are making their way to Japan, and in some instances are being directed to the Y. M. C. A. by men in China who formerly studied in Japan.

This year has also witnessed the completion of a new Association Building for the use of Chinese students. So far there has been no official opening, but the increased facilities for aggressive Christian effort are such as to make the future especially hopeful.

During the latter half of the year the work has been much disturbed in all its branches, but with the abdication of the Emperor, and the promise of a stable Government, confidence is being restored, and a more normal attitude of life adopted by the students, thus making possible a return to successful organized effort for reaching them on a more extensive scale.

It is impossible to close without recording the sincere gratitude of the workers in the Association to the many willing helpers amongst the missionaries in Japan, who have found time in the midst of a multitude of other duties to devote thought and effort unstintingly to the work for Chinese students, without which some of the activities of the Association would be greatly weakened.

CHAPTER XIV

KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION

By J. H. WALLACE

So much attention has been centred on the Christian campaign amongst Chinese students in Japan that apart from those more or less intimately connected with it, comparatively little has been known of the quiet and very fruitful work which has been conducted for the last six years amongst the smaller group of Korean students in Tokyo. Never numbering more than 700 their evangelism has presented a simpler problem than that of the much larger body of Chinese students, and as has been the case in Korea itself they have shown themselves much more ready to respond to the Christian message than have the Chinese. The leader of the work from its inception has been Kim Chung Sik, one of that remarkable band of Korean Christian leaders who were converted while in prison almost a score of years ago. Kim Chung Sik did not himself belong to the group of young reformers who had incurred the displeasure of the corrupt Korean court, but was at that time commander of the Metropolitan Police of Seoul, and for refusing to fire on a street meeting of the reformers barely escaped with his life and was thrown into prison with them. The story of how these men were converted while in prison and came out after a number of years to preach

by life and word Christ as the only ultimate hope of the individual and the nation, has often been told. Six years ago Mr. Kim came to Tokyo to work amongst the several hundreds of Korean students gathered here, and much of the success of the work since that time must be attributed to him. During the last year he has been ably seconded by S. H. Choi a young Korean trained in the Seoul Association. The senior Secretary of the International Committee appointed to work amongst Chinese students in Tokyo also had supervision of the Korean work, but owing to the difficulty of language it has not been possible for him to do much more than act in an advisory capacity. Practically everything which has been accomplished is due to the efforts of the Koreans themselves.

There are at present in Tokyo about 500 Korean students. Two hundred of these are Christians, although owing to the fact that as yet there is no organized Church amongst them, and no Korean pastor, only 50 are baptized. If the Missions in Korea would unite to supply a regular pastor a most flourishing Church might be established. The attendance at the Sunday service averages about eighty. One hundred and fifty of the students are members of the Association and when the new building is completed practically the whole student body will be reached.

The first Conference for Korean students in Japan was held at Kamakura March 30th to April 6th. Forty-four students attended, representing 19 cities and districts in Korea. Splendid service was rendered by Dr. Rhee, the student Secretary for Korea, Rev. W. G. Cram of the M. E. Church South, and Mr. P. H. Gillett, the General Secretary of the Seoul

Association, all of whom came over from Korea to help in the Conference. Those who had also attended the two former Conferences for Korean students held in Korea itself agreed that the Conference at Kamakura was the strongest of the three. The spirit amongst the men was excellent and the interest grew steadily until the closing hour. One evening after the men had been off on a long excursion and had returned late, it was suggested by the leaders that only one of the two usual evening meetings should be held, but the students insisted on having the two meetings as usual. An influential non-Christian student was invited by one of the Korean Secretaries to attend the Conference. He finally consented, but said that he would have to return to Tokyo before the Conference was over as he had important business. When the day came on which he had said that he would have to return, he came to the secretary and said "I will have to stay until it is over, it is so interesting." During the Conference he decided to become a Christian and has since been received on probation. Another man who had always refused to attend the religious meetings of the Association was brought to the Conference by one of the personal workers, and he too, took his stand as a Christian.

The grant which was made out of the amount raised in the great campaign in America in the fall of 1910 being insufficient to meet present requirements, a subscription was recently taken up amongst the students which for liberality and the spirit of sacrifice shown was truly remarkable. Advantage was taken of the presence of Dr. Rhee, Mr. Cram, and Mr. Gillett to hold a meeting in order to place the situation before the students. After a number of speeches had been made as had been arranged beforehand, the

President of the Korean Students' Club, the oldest and strongest society amongst the Korean students in Tokyo, asked Secretary Kim to give a statement of the amount of money in hand and of the amount still needed. When this was done, an ex-President of the same Club moved that a subscription be taken up at once. The motion was greeted with enthusiastic approbation and without waiting for the Chairman to put the motion a secretary was appointed to record the subscriptions. Of the 233 men present at the meeting 167 subscribed, their subscriptions amounting to 1,365.00 *yen*, an average of 8.17 *yen* each.

After this meeting the leaders in the Association organized committees by provinces to solicit the entire Korean student body for subscriptions. The present record is 2,000.00 *yen* from 251 students, (i.e. one-half of the entire student body) with a few committees still to report.

The future of the Korean Students' Association in Tokyo is bright with promise because the leaven of Christ's spirit is there. There is a spirit of Christian brotherhood, a spirit of service and sacrifice amongst the members which is very striking. With a resident pastor for the Church and a proper Association equipment such as will be provided by the proposed new building, there is no reason why this whole group of attractive and promising men should not be reached.

CHAPTER XV

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

By Miss A. C. MACDONALD

Probably the most conspicuous event in the Young Women's Christian Association work of Japan during the past year as regards our association with the outside movement among young women, was the appointment of Miss Michi Kawai as chairman of the Women's Sub-committee of the World's Student Christian Federation. It is considered a high honor that this sub-committee which has a world-wide representation from various women's student movements should choose a Japanese woman as its chairman. It is not however so much that a Japanese woman was chosen as that Miss Kawai herself was the choice. Perhaps no one in Japan knows as much of the various student movements of the world as does Miss Kawai, certainly no one has travelled so widely among the student centers and has spoken to so many students both in Europe and America as she has done. About two years ago she was called to London by the World's Committee of the Young Women's Christian Association to assist in preparations for the World's Conference which was held in Berlin, Germany, in 1910. She was chairman of one of the three committees which presented commissions to the conference upon which the conference discussions

were based. She made a particularly strong impression among the students of the Universities of Europe that she visited. After one of her addresses to the student body in Germany one of the women students said to an Englishwoman present, "She was like the freshness of a new revelation from God."

The annual summer conference of 1911 was held at Kugenuma with a registration of 179 students representing twenty-one schools. A few came from the government and private schools, but the greater number were from mission schools, and all but fifteen were Christians when they came. A new feature was introduced into the program by having a larger number of Bible groups than usual and it was found to be more successful than having fewer groups with a larger number of students attending each. One morning a girl gave a brief history of Sunday-School work in Japan, comparing the number of children in the Japanese primary schools with the number in Sunday Schools and calling attention to the number of Christian girls present who were living in places where Sunday Schools were greatly needed. "The Extent to Which Japan Is Being Evangelized" was the subject for another morning. The large map of Japan which had been prepared for the Edinburgh Conference was hung in the front of the audience and the statistics were read, showing the present needs. On still another day a Chinese young woman and a Korean young woman spoke of the needs of their own countries. The conference of 1911 was essentially a training conference for Christians. It was held at a time when most of the government schools were not yet closed and for that reason the majority of the girls present belonged to Christian schools. While this type of conference is most important we are hoping this

year to combine such a training conference for Christians with a conference of *Koto Jo Gakko* teachers and pupils, and for this reason it is being held a week later than formerly, namely from July 13 to 31.

A new feature of Association work took the form of a small conference for foreigners who were spending the summer at Karuizawa. Thirty-three of the younger missionaries gathered together for two days at Myogi for quiet Bible study and prayer and discussion of various forms of work for women. It was taken for granted that such a conference should be an annual affair, and so it is hoped that the coming summer will find us again together for a few quiet days.

The young women at Morioka held a summer conference late in August which was attended by the Association members of Morioka and some of their friends in the vicinity. There were altogether about fifty in attendance. This was arranged altogether by the Association in Morioka and financed by them, and a great deal of credit is due the earnest members of the Morioka Association for the way in which interest is sustained in Association work there. This Association has been the pioneer in holding these district conferences, and at last one other Association has followed its example. This year in May the Tokushima Association will hold a similar conference at which Miss Michi Kawai of Tokyo is expected to be present. A conference of a more local nature was held on the 11th of November at the head-quarters in Tokyo, when the representatives of most of the Christian schools of Tokyo and Yokohama had an all-day session together. Forty-five students took lunch together at the Association head-quarters and that provided an excellent chance for the girls from the Christian schools to know one another. Several young women

from government schools attended the afternoon session, making in all an attendance in the afternoon of about seventy. An interesting discussion took place regarding the question of voluntary Bible study for students both in Christian and government schools. The discussion brought out the need for text-books so that students might gather in groups and study together. It was felt that the time had come when suitable text-books should be provided in order that tests might be made along these lines. A similar discussion took place regarding mission study and it was brought out that so far as the members present knew there were practically no mission-study books available in Japan. It is hoped that before this year's summer conference takes place tentative text-books at least will be ready to put into the hands of the students who attend the conference.

During the past year a number of student Associations have begun to feel their responsibility toward aiding the national work as well as financing their own Associations, and as a result several Associations have decided to give annually a certain amount for the national Association expenses. The National Committee is particularly grateful for this expression of loyalty toward the national work because the initiative came from the student Associations themselves.

During the past year the management of the magazine has changed, the present honorary editor being Miss Matsu Okonogi of the Women's Higher Normal School, who recently spent two years in Wellesley and afterwards one in Oxford. She is assisted by Miss Miyo Kohashi, a graduate of the Women's University, who for some years was editor of one of the magazines there. Miss Kohashi has charge of the

practical work of the magazine, and during the last year the number of subscriptions to the magazine has more than doubled.

The Bible study work of the Tokyo Association has considerably increased during the past year and the girls from at least twenty-five schools meet weekly in small groups for study of the Bible. Since last autumn at least fifteen of these students have become Christians and have joined one or other of the branches of the church. There are represented in the two Association hostels in Tokyo, girls from twenty-five different kens and over thirty schools. While there are very few girls from any one school, wide representation from many schools gives the Tokyo Association a varied touch with many different types of school-girls and students. The Tokyo Committee is still raising money to pay off the indebtedness on the land fund, and last year a concert was given at the Imperial Hotel under the auspices of the Tokyo Committee, at which 679 yen were realized. Baroness Sannomiya was the chairman of the committee which made the arrangements, and the occasion was honored by the presence of Princess Kanin who gave a donation toward the land fund. Within the last three years the Tokyo Committee has raised in Tokyo about 2300 yen towards the land indebtedness, and it is hoped that during the next year most of the amount remaining will be obtained. Within the last year too, Vassar College in the United States completed its gift of 8000 yen toward building a third hostel for students in Tokyo, and Miss Mary Gouldie of Los Angeles, for many years a teacher in Baikwa Jo Gakko in Osaka, gave a donation of 5000 yen toward land for the Vassar Hostel. As soon as the Tokyo Committee is able to find a suitable piece of

land and raise enough money to complete the amount needed for land, the Vassar Hostel will be built.

Tokyo Hostels It is now six years since the Tokyo Y. W. C. A. started its first rented hostel for school-girls and students away from home. The hostel for which the money was so generously given by Lady Overton was built a little more than three years ago, and that made possible by Mrs. Blackburn's and Mrs. Lumsden's gifts will have been up three years in April. The land on which the first hostel was built was given by Mrs. Turner, now of Lahore, India ; that for the second is being raised in Japan, (2,300 *yen* having been raised so far), and that for the third having been given by Miss Mary Gouldie of Los Angeles, California.

As we are planning for this third hostel, we cannot but think back over these past few years and recall all that they have meant to the girls who have lived in these houses, already. In the first Hostel which we call Nandomachi, in all two hundred and four girls have lived for longer or shorter periods. In the second, called Andozaka, ninety-one girls have lived. Some girls have become Christians, and been baptized while in the hostels ; many Christian girls have been strengthened and developed in their Christian life ; and others who have not become really Christians have had their first knowledge of Christ and their first help from Christian ideals while in these hostels.

Although many of the Government and private schools have provided dormitories for their girls, there is an entirely insufficient supply for most schools, and these the very most needy schools of all, in that their girls are from homes from which they receive the least in the way of wise help and guidance. We are continually hearing of girls who have most heart-

breaking experiences, because of the want of proper homes while in Tokyo, and for lack of real friends and guardians. If these girls were only always willing to come into a Christian hostel too, the problem would be simpler. As the life in the hostels comes to be better understood, we shall be needing not only one new one, but many.

Just now both Japanese and foreign Christian workers in Japan are especially concerned with the great need for evangelizing the country districts. There are two provinces where there is said to be no Christian work whatever. In this connection the possibilities of Christian hostels like these are tremendous. In our two hostels alone, are represented twenty-five of the forty-three provinces of Japan. A girl who goes back to her country village showing not only the result of her mental training, and the culture of the city, but also a life changed in its spirit, can do wonders for the people about her, to whom a student is a wonderful person.

Two girls in one hostel came the other day to ask if they might not be baptized. One of them lives in Formosa, where her father is a Government Official, the other's father is a grower of silk in the country. With them was a little Chinese girl, who also lives in the hostel. She lives in Peking, where her father has a news-paper. She is thinking quite as deeply as the other two, I think, but said that she wanted to wait a little longer.

The matrons of these hostels need very much our sympathy and the support of our prayers, far more than we may realize. Think of having twenty-five girls under your care, not only all different in temperament and home-training, but also from different schools. Seventeen different schools are represented

in the hostel. We have been very fortunate indeed in our matrons; and cannot be too grateful, for upon them depends the success or failure of the work.

This last year both hostels came out at the end of the year with a small balance, without paying the yearly insurance. This we mean to have paid by the hostels always. This means of course, that matrons' salaries, lights, and service are a part of the running expenses.

Will you who have given so much to Japanese girls, accept again the most grateful thanks of the Japanese Y. W. C. A. and especially of the Tokyo Committee, for the girls? And will you not pray as always that those who have the hostels in their care, may realize and use their opportunities,—to make girls truly happy in the knowledge of and allegiance to our Lord Jesus Christ.

A great loss was sustained in September, 1911, when Miss Serata who had been one of our matrons of the Association hostels from the beginning severed her connection with the Association in order to be married. It was largely due to Miss Serata that we were able to begin the hostel work and her experience was of great value to the Association. At present the two matrons are Mrs. Onishi, who for fifteen years was matron in the Sanjo Jogakko in Okayama, and Mrs. Kadokura who is a graduate of Ferris Jogakko and a teacher of music for many years, and at present organist in Fujimicho Church in Tokyo.

The Association has recently been recruited by a new national office secretary, Miss Ruth Ragan of Denver, Colorado. Miss Ragan is a graduate of Colorado College and was in the office of the West Central Territorial Committee of the National Board of Young Women's Christian Association of the Unit-

ed States during its first year of organization. Miss Mary Page of Berkeley, California, a graduate of the University of California and for many years closely in touch with the Association work in America, has come to assist Miss Matthew in the Tokyo work. Miss Gwendoline B. Watney, a graduate of Girton College, Cambridge, who came out a little over a year ago, has been appointed by the National Committee of Japan to be Associate Secretary of Tokyo, and is at present spending her time studying the language. Miss Macdonald returned from furlough the end of August of last year.

CHAPTER XVI

WOMAN'S CHRISTIAN TEMPERANCE UNION

By MISS RUTH FRANCES DAVIS

Surely it would seem to be more than a coincidence that the three enormous fires which have occurred in Japan during the past year should have destroyed districts of licensed vice. At any rate, these fires which some of our Japanese friends have referred to as "holy, purifying flames from Heaven," have given an exceptional opportunity for a campaign against the whole system in Japan. This has been carried on through public mass-meetings, in many cases the audiences numbering thousands, through the circulation of petitions, articles in the press and the distribution of tracts, in all of which work the W.C.T.U. has been grateful to have a part. The outgrowth of this agitation has been the organization of a Vigilance or Purity Society (*Kaku Sekai*) which has for its purpose the final abolition of the licensed system and the suppression of all Japanese customs which undermine the sanctity of the home. At present the Society has a total membership of between three and four thousand, with branches in six different cities. Its president is the Honorable Shimada Saburo, and it is supported by such influential men as Count Okuma, the Honorable Mr. Ebara, Professors Ukita and Abe of Waseda University. The decision given by the Governor of

Osaka Prefecture prohibiting the rebuilding of the district destroyed by the fire of January 16th was a note-worthy victory for the *Kaku Sekai*.

That untiring worker for the cause of temperance in Japan, the Honorable Sho Nemoto, during the past session of the Diet introduced two bills, one for the extension of the Non-Smoking-Car Service on the railway, and the other for the Prevention of the Sale of Liquor to Minors. A bill similar to this latter has been presented by Mr. Nemoto some fifteen times, the last five of which it has passed the Lower House, but failed to get through the Upper. However, each succeeding year it has won new supporters in the Upper House, and Mr. Nemoto has faith to believe that the time is not far distant when it will become a law. We should like to call the attention of those who maintain that the Law for Preventing the Sale of Tobacco to Minors is merely a dead-letter, to the report given in the Government Bulletin of February 16th stating that 62,629 arrests were made the past year for the violation of this so-called dead-letter. Great encouragement comes to us from the fact that the Educational Department has taken recognition of the need of temperance instruction in the public schools by devoting several pages of a Manual of Ethics for teachers to information regarding the effects of alcohol and tobacco, which the teachers are enjoined to impress upon their pupils.

One very profitable feature of last year's work has been the holding of temperance contests among boys of middle school grade. Two essay contests were held, one in the spring and the other in the autumn, through the medium of the *Chu Gakku Sekai*, a secular magazine for middle school boys which is published by the *Hakubunkwan*. Essays were re-

ceived from boys in Mission, government and Buddhist schools; and the *Hakubunkwan*, by volunteering to give space in its columns to the five best essays in each contest, proved the means of carrying a temperance message to thousands of young men whom we could never reach by tracts. In March an oratorical contest was held in the hall of the Tokyo Educational Association which was attended by seven or eight hundred school boys. In this contest the *Hakubunkwan* further displayed its interest by awarding the winners special prize medals in addition to those given by the W.C.T.U.

The children's work has made steady strides under the capable supervision of Miss Azuma Moriya. Thirteen new branches of the L.T.L. have been organized, the subscription list of the Children's Herald considerably increased, and a large number of temperance talks given by Miss Moriya, Miss Watanabe of Kobe and others in government schools. The publication last September of a set of scientific temperance lessons designed for use in the young women's work has met a long felt need. These lessons are being used in a number of schools where branches of our young women's society do not exist, as well as in the regular "Y"s. One new "Y" has been added to our ranks the past year. The month of November was spent by Miss Watanabe and myself in Korea, visiting six stations and holding temperance meetings for the Japanese. A strong Union was organized in Seoul and plans were laid for societies in two other cities, while a number of individual members were gained for the National Union in places where it was thought best not to form a separate organization.

The Foreign Auxiliary of the W.C.T.U. has been increased the past year by eleven new members,

under the able leadership of its president, Miss M.A. Spencer, and has done efficient service in seconding the efforts put forth by the Japanese Union. Since January of 1911 it has published 50,000 tracts on such subjects as "Christianity and Marriage," "The Prevention and Treatment of Tuberculosis," "The Cigarette and the Coming Business Man," most of which have been sold and distributed within the year.

The past year marked the completion of a quarter century of the Woman's Christian Temperance Union in Japan. These twenty-five years have been years of valiant, whole-hearted endeavor on the part of the Japanese members, under the presidency of our noble leader, the venerable Mrs. Yajima, who though shortly to enter upon her eightieth year, is still full of energy and wise planning for the future of the W.C.T.U. in Japan.

In closing this brief report, may we not be allowed to make a plea for the sympathetic co-operation of the whole missionary body in our work? The coming year as never before, may we not, sustained by "the love that endureth all things," put forth a united effort to protect and fortify the youth of this nation by a knowledge of the truth concerning the injurious effects upon body, mind and soul of alcoholic liquors?

CHAPTER XVII

THE JAPAN UNION OF CHRISTIAN ENDEAVOR

By J. H. PETTEE

The first C. E. Society organized in Japan was among children of the American Board Mission in 1885. The first society among Japanese was at the San-Yo Girls' School, Okayama, about 1888. Other early organizations were one in Kobe and one in Kanazawa. To-day there are 149 societies in nine denominations with a membership of 3000. Of these 26 were formed the past year.

The twentieth annual meeting of the Japan C. E. Union held at Nagoya April 3-5 of the present year was chiefly remarkable for the great stirring up it succeeded in giving to that conservative city. Undaunted by the lamented death in January of the president of the local union, Prof. A. Shiomi, and the opposition of Buddhist and other reactionary forces in the city which have hitherto blocked all efforts at aggressive evangelization, the six C. E. Societies under the efficient leadership of their new president, Mr. H. Fukuda, and fifteen churches, united with such faith and enthusiasm that opposition was overcome, all records broken, and two great preaching meetings held, one in the city hall and one in the provincial assembly hall never before opened to Christian gatherings, at which Nagoya's best citizens to the fullest capacity

of the buildings heard stirring addresses on such themes as "The Religion of a great Nation" and "Personality and Religion," by President T. Harada LL.D. of Doshisha University, "The Social Power of Religion" by Dr. Motoda of Tokyo, "The Five Spiritual Senses" by Rev. J. G. Dunlop, "The True Meaning of Salvation" by Col. Yamamuro, S. A., and "The Nation and Morality" by Hon. A. Hattori M.P.

Another successful venture of the Convention was a speaking tour through the city and suburbs when Rev. Messrs. Kimura and Taketa spoke some 50 times from automobiles, and thousands of Scripture portions were freely distributed. Nagoya has never before seen and heard such a strong, united, dramatic presentation of fundamental Christian teachings as on this occasion. Local Christians were greatly heartened by the gathering and its energetic service.

The Clark prize banner was awarded to Tokyo. Rev. T. Osada of Osaka was re-elected president. For administration purposes the country was divided into three sections, the eastern in charge of Rev. Messrs. Fukuda and Ishizaka, Tokyo vice-presidents of the Union, the central in charge of Messrs. Osada, president, and Makino, chief secretary, and the western in charge of Secretary T. Sawaya and Rev. J. H. Pettee of Okayama.

There are no salaried officers. The organ of the society *Kwas-sekai* (Endeavor World) is under the general editorship of Rev. A. Ebizawa of Osaka, but each month's issue the coming years will be on a selected topic and prepared by a special editor as follows:

April	...	...	...	Convention Number, Mr. Ebizawa
May	...	...	...	Consecration Meeting, Mr. Osada
June...	...	...	...	Junior Society, Mr. Sawaya

July... ..	Bible Study (Outline of N.T.) Mr. Makino
August	Praise, Mr. Ebizawa
September	Evangelistic Work, Mr. Ishiguro
October	Bible Study (Mark) Mr. Makino
November	Children, Mr. Ebizawa
December	Social, Mr. Sawaya
Jan. 1913	Bible Study (Romans) Mr. Makino
February... ..	Convention Preparation, Mr. Ishizaka
March	Young People's Number, Mr. Fukuda

It was voted to send the collection taken at the consecration meeting to America for the new Headquarters building at Boston, Mass. Next year's convention is to be held at Tokyo.

An annual grant-in-aid of \$1,000. from the World's Union is still continued, and this supplemented by what is raised in Japan will be used the coming year largely for tours among the churches encouraging every form of union effort and stirring up the young people to work for Christ and for his Church.

CHAPTER XVIII

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

A BRIEF REPORT OF PROGRESS

By P. A. DAVEY

Organization Rev. T. Ukai, chairman of the Board of Directors, all of whom are busy men, yet make time to give themselves enthusiastically to this enterprise, says, "Our leaders are becoming more and more interested, have a better grasp of things, and are determined to do all they can to further the work." Provision has been made in the current year's estimates for the securing of a *general secretary*. Four new *district associations* have been formed. The total is thirty-two.

A *joint literature committee* composed of Revs. Matsushima (chairman), Ukai, Tamura, Kato, Miura, Omiya and the Sunday School Committee of the Federated Missions was appointed in the 1912 Convention.

Finance The District Associations contributed 307.-17 *yen*. Over half raised most of their apportionment. Other Sunday Schools gave 75.00 *yen*. This year it is proposed to raise money by securing sustaining members' fees as formerly. Royalties on sales amounted to 225.61 *yen*. The Association depends largely on the gifts of Mr. H. J. Heinz

(U.S.A.) and the contributions from the Federated Missions. Rev. M. Matsushima and Rev. Paul S. Mayer are newly elected treasurers.

Literature Under the leadership of Rev. N. Tamura, the preparation of graded lessons has been almost completed. All but the third year of the senior course have been published.

By vote at the Kobe Convention, an International Quarterly only was issued last year for older scholars and teachers, and the Leaflets were discontinued. In consequence of a demand for the International Lessons the Convention this year appointed the joint committee on literature to consider the question of their re-publication as well as to revise the present graded lessons.

A new monthly, the "Home, and a new weekly, the "Children's Companion" are being published. "*Points of Contact*" (Dubois) and "*Principles and Ideals of the Sunday School*" (Burton and Mathews) have been translated and are on sale.

Hurlbut's "Outline Studies in the Old and in the New Testament," and "The Sunday School Teacher" by Marion Lawrence, are almost ready for the press.

Institutes Institutes have been held in Kure, Hiroshima, Ueda, Okayama and Matsuyama. A summer institute at Nishinomiya, near Kyoto, lasted five days, had fourteen lecturers, and seventy-five Sunday School workers present from start to close. A similar institute is planned for Sendai this year.

The Convention The Convention held in Tokyo April 6-9, 1912, was a helpful gathering. It was more a national and international fellowship than previously. The sessions were inspirational and instructive. The missionary session in English was well attended. The prayer

and song service on Easter Sunday night was attended by nearly 4,000 people. Five thousand children attended the "Rally" at Hibiya Park. A balloon, attached to which was a banner with the inscription, "God is love," was let go, and witnessed by 10,000 people as it floated across the city. At the Imperial Palace, the National Anthem was sung, and while waving flags on which was an emblem of the cross, ringing *banzai* for the Emperor were given by the thousands who rejoiced to see the palace flag raised in recognition of the event.

The future for this work is generally very hopeful.

CHAPTER XIX

THE SALVATION ARMY

By BRIGADIER ORR, Field Secretary

It is with gratitude to God that we are able to report a year of exceptional activity and good success.

Six corps have been opened during
Missionary the year, viz :
Work

Fukushima
Utsunomiya
Hamamatsu
Toyohashi
Hiroshima
Ushigome (Tokyo)

At each of these places there has been quite an awakening, a good number having sought the salvation of their souls, and a good work is still in progress. The Officers are energetically labouring to spread the Gospel amongst all classes of the people. To give but one instance :—A young man accepted Christ in one of our meetings at Toyohashi. Through his life and testimony at home, his father was also induced to come to the Army Hall, where he too found Christ and is now a local Officer of the corps, wearing full uniform and seeking the salvation of others.

Instances similar to the above might be considerably multiplied.

Our corps work extends to all parts of the Empire,

including Dairen. Chosen is however worked as a separate Command. At all our corps there are regularly held indoor and open air meetings.

Services for children are also held and are being made a great blessing amongst the young people. "The Salvation Army Directory" (a Catechism) is taught on Sunday mornings together with a Bible lesson. In the afternoon we have classes at which the children are taught the "Company Orders" (Sunday School Bible Lessons). The number of children who earned prizes for attendance and good behaviour was well in advance of former years, and 85 per cent of the cost of the prizes was raised locally. Our young people's secretary, Adjutant Wilson, predicts a great future for the young people's work.

Properties Major Yabuki, our property secretary, has laboured very zealously during the year for the purpose of improving the Army's opportunities by better and increased accommodations, with the result that new Halls have been erected and opened in Yokohama and Maebashi, others having received such attention and renovation as to make them more acceptable and inviting to the people.

Men's Social Work A splendid new Workmen's Home has been built and opened at Tsukijima (Tokyo), with accommodation for 120 men. At the opening we were honoured by the presence of Baron Shibusawa, Baron Ishiguro, Mr. Tokonami, Vice-Minister for Home Affairs, Mr. Harada M.P., Major General Hibiki and others. Several of these gentlemen expressed themselves as being highly gratified at the Army's labours amongst this class of men for whom this Institution was provided, each testifying to the value of such work in its moral and spiritual

influence. Captain Aoki, the Officer in charge of the Institution, is already having marked success, and is full of hope for the future. The building is the largest of its kind in the Empire.

We have also three other Workmen's Homes, giving a total accommodation for 220 men.

Our Home for Discharged Prisoners This Home is much appreciated by the police authorities, as well as by the men themselves. We have an average of 30 to 35 men in the Home during the year. Every effort is put forth to lead the men to Christ. A number have been converted and are Salvation Army Soldiers.

Total Number of Beds and Meals Supplied by our Social Institutions during the year have been :—

Beds	56269
Meals	97688

The Government has again expressed its appreciation of our work by making us a substantial grant.

It was thought desirable to invite inspection of these Institutions, and for this purpose the following gentlemen were asked to visit these Homes, which they did, except in the case of Count Okuma who was prevented by sickness :—Baron Shibusawa, Baron Ishiguro, Mayor Ozaki M.P., and over thirty other gentlemen. They were conducted over the Institutions by our Chief Secretary, Lieut. Colonel Yamamuro, and expressed themselves as being delighted with the Homes and with the good work being done in the interests of the men.

**Women's Social
Work**

Our Rescue Homes have had an exceptionally busy year. Our Tokyo Home under the management of Mrs. Ensign Sashida has been taxed to its utmost capacity.

The total number of girls received during the year was 263, of whom 108 have been sent to situations, and 79 were sent back to their relatives.

Our Chief Officer, Commissioner Hodder, on the occasion of his annual visit to Dairen, in consideration of the largeness of our Home there, decided that we might do an additional work by receiving also a number of destitute children, boys and girls, so that in addition to the number of girls which have been received, we have now 20 children under our care. This work is being ably carried forward by Captain and Mrs. Uemura.

**Our Police Court
Work**

Carried on by Adjutant Sodani, has met with good success. Quite a number of girls have been passed over to us, some of them little more than children. Every effort is made to point them to Christ, and after a term in the Home, situations are found for them. In other cases they are returned to their friends. The Home Officer, however, still continues to give them oversight and encouragement.

Students' Home

Commanding Officer, Staff-Capt. Yamada. This Institution is in the Kanda district and has been fairly full all the year round. We not only care for the bodies of the young men, but also look after their spiritual needs. A Bible class in English is held every Sunday morning by Mrs. Commissioner Hodder, and an afternoon service is usually conducted by Lieut.-Colonel Yamamuro, and is attended by an eager and attentive crowd of

splendid young men, who listen for a couple of hours to a most direct presentation of Gospel truths. Many of these students have been converted and have become enthusiastic workers for Christ, not a few of them being Salvation Army Soldiers. Besides this, the men are living in a good, clean, moral and spiritual atmosphere, which has a strong restraining influence upon them all the time. The Officers in charge are always ready to help the students in any and every way possible.

Training School Brigadier Beaumont reports that during the year 25 men and women have graduated from the school and were sent into the field as probationary officers. There are 26 more undergoing a similar training with a view to becoming Officers.

There is great cause for praise to God for the very able young men and women who are coming forth and devoting their lives to this work.

Salvation Army Hospital By the time this Report reaches the public the Hospital will be in full operation.

We have been fortunate in securing the services of Dr. Matsuda (late of Takada Hospital) as the principal doctor in charge.

In addition to out-patient work, provision has been made for a few indoor-patients.

We also have a staff of nurses who visit the poor and render whatever assistance may be necessary to the sick.

Literature Our Books and Publications have also been in constant demand throughout the year.

"The War Cry" has a circulation of 10,000 copies per bi-monthly issue.

Hundreds of thousands of tracts have been sold or given away.

Pamphlets and tracts have also been written by Lt. Colonel Yamamuro in connection with the agitation to prevent the re-establishing of the Licensed Quarters in Tokyo and Osaka, and have been distributed amongst the girls.

Purity Movement Lieut. Colonel Yamamuro has also taken a leading part in the social agitation. His lecture has been printed and sold in thousands.

Our Officers have also been instrumental in securing the freedom of a number of girls from the Yoshiwara. On one occasion one of our Officers, who went into the Yoshiwara to demand the release of a certain girl, came in for some very rough handling, but he succeeded with the aid of the police in carrying the girl off in triumph.

Comfort Baskets Our annual effort to distribute some substantial comfort and cheer to the poorest of the poor at Christmas and New Year time, has been more successful than ever. The contributions of the public have almost doubled the amount given last year, so that we were able to distribute 3000 baskets, each containing a meal for five people. These baskets also contained some simple Gospel literature, and we believe many of the poorest will be brought to the knowledge of the true God in this way.

We are looking forward with greater faith and expectation than ever to the coming year.

CHAPTER XX

THE CHRISTIAN ENDEAVOR HOME FOR SEAMEN. NAGASAKI

By F. HERRON SMITH

Board of Directors : Ven. Archdeacon Hutchinson, Pres., Miss Elizabeth Russell, Mr. E. R. S. Pardon, Treas., Mr. A. Walvoord, Sec., and Rev. F. Herron Smith.

While the past year will not stand out as an especially brilliant one in the annals of this institution, yet it has opened its doors every day and has endeavored in a quiet but effective way to fulfil the mission for which it was established. During the period under review thirteen American and British warships, carrying altogether 3,500 men, and fifteen U. S. Army transports en route from Manila to San Francisco carrying 8,918 men, called at this port.

For these men decent meals and clean beds, with free lounging, reading and writing-rooms were furnished. In addition religious meetings, socials and stereoptican lectures were held whenever possible, the parlors of the Home furnishing an attractive place for such gatherings.

During the year an edition of 6000 guide-books has been gotten out, two of the directors soliciting enough advertisements to cover the cost. Another director has provided for the purchase of a fine set of slides showing famous Japanese scenes and illustrating

Japanese customs. With these it will be possible to make the work among the transport men much more effective.

Mr. James Hatter, a retired American seaman, continues in charge of the Home under the direct supervision of a Committee of the Board of Directors. Whenever a warship is in port, the Japan Hotel takes charge of the dining-room, supplying meals according to a fixed tariff and paying the Home 10% of the gross takings.

The total loss on the working account for the year was ¥397.45, leaving a balance in that account of only ¥18.78. There is an endowment fund of ¥808.61 that may be drawn upon in case of necessity, but should business not be better during the next year it is planned to collect subscriptions and to keep the endowment fund intact. The total expenditure for the year, including ¥80. for insurance and ¥86. for ground rent, was ¥1646.97.

The chief statistics are as follows: meals served by the Japan Hotel, 1,892; number of days of board and lodging furnished at the home, 99; beds, 449; baths, 218; charity meals, 158; charity lodgings, 99; visits made to ships, 7; meetings, 11; attendance, 334; professed conversions, 3.

CHAPTER XXI

RELIGIOUS WORK AMONG ENGLISH SPEAKING FOREIGNERS

By C. J. L. BATES

During the past year this work seemed to have entered upon a new era. A year ago it seemed to be very dark and discouraging. But to-day there appears the promise of better things. In both Yokohama and Kobe new pastors have been installed. The Rev. Walter Weston has become the Chaplain of Christ Church, Yokohama. The Rev. H. J. Raymer has taken a similar position in All Saints, Kobe, and the Rev. Stanley F. Gutelius has been inducted as pastor of the Union Church, Kobe. In Yokohama the Union Church continues to enjoy the ministrations of the Rev. T. Roseberry Good.

Under the leadership of these four exceptionally talented, and truly consecrated men, there is reason to look for a real deepening of the spiritual life of the English speaking foreign communities of these two great port cities. In both the Union Church and All Saints Church in Kobe the congregations have increased, and the interest has deepened since the coming of the new pastors. Particularly worthy of mention are the Lenten Services which have been held in All Saints culminating in a three hours service on Good Friday.

These services have been well attended and have

greatly impressed those who were present. It is a cause of thanksgiving to the great Shepherd of the Church that he has put it into the hearts of men of such exceptional ability as the four pastors named above, to consecrate their talents for work among these small foreign communities. For the numbers are small. The work is sometimes discouraging and the results are often hard to see. But the influence of these churches is very far-reaching, much more so than may appear to many. For they touch not only the foreigners living in these ports, both business people and missionaries, but also world travellers, missionaries on their way to and from China and India, sailors and soldiers, the stranded sons of misfortune, and directly and indirectly, the Japanese who are attracted to an English Service. These churches are as lights along the coast, where lights are greatly needed, for there are dangerous reefs and treacherous under-currents in the life of these Eastern ports.

Social restraints are not what they are in the homelands. Moral standards are lower, and because of the depressing non-Christian atmosphere round about, many young men lose the vigour and vitality of high resolve and noble ambition that inspired them before they left home.

At the same time there are noble, clean, pure Christian men and women in the foreign communities, men and women who do not yield to the temptations that ensnare so many. As good people as may be found in any land, as loyal to the highest Christian ideals, are to be found among the foreigners in these Eastern ports. They are faithfully standing by the church. But they are few in number and need to be loyally sustained.

In other cities besides Kobe and Yokohama services

are held every Sunday conducted mainly by resident missionaries and attended by missionaries and business people there resident. These services afford excellent means of manifesting true Christian unity, whether in the Episcopal or non-liturgical services, for in both, men and women of different nationalities and of differing commissions, meet to worship one common Father in the name of one common Lord.

There is no work done anywhere more truly deserving of the enthusiastic support of all Christian people than this religious work among the foreigners in these Eastern ports.

CHAPTER XXII

MISSIONARY WORK IN KOREA

By JAMES S. GALE

The past year has proven, perhaps clearer than any other, the substantial character of Christian work in Korea. Conditions that formerly contributed indirectly to its apparent influence have dropped away, and we have left the spiritual element, definite and unmistakable.

In the past an unsettled political condition contributed no little to the cause. People were on the look-out for some permanent quantity to which to anchor their national hopes. The political question to-day is settled, and no longer has to do with the popularity of the church.

The religious novelty too, and Koreans love novelty, was a contributing factor. This was something new, as yet untested, full of strange and interesting possibility. They would all have a trial and see what it was. For a people mystically inclined, what could be of more interest than Christianity? The onward move toward the new and untried, was very naturally followed by the receding flow from it. The mere newness wore off and is not a factor to-day that plays any part in the general advance of Christianity.

The question of material security is one that is supposed to have contributed toward the Christian

propaganda, and had a part in its wide advertisement. If one were a Christian he virtually was insured against a world of disorder and rapacity. House-deeds were held on to, one's rights were safe-guarded. To-day that plays no part. There is a quiet and a freedom unknown before, apart entirely from Christianity, enjoyed by all subjects alike, and so any real or supposed influence that this may have had, has been eliminated.

The removal of these supposed influences might have caused a falling off on the part of the membership, as the human quality enters everywhere more or less into Christian life.

Another matter to consider in viewing the general conditions of this mission field, is the fact that a number of church members failed to live up to their profession, were convicted by the government, and sentenced to serve their punishment, in exile, in the chain-gang etc. Had the church been unfair in its view of crime, or loose in its appreciation of right and wrong, this fact might have discouraged many who saw that the foreign missionary was neither willing nor able to protect church-members against punishment; but no effect is noticeable in the general advance, showing that underlying it is a strong and permanent appreciation of right, and of the spiritual values accompanying true belief.

Again the matter of schools was a large factor. That the church stood back of the best schooling facilities in the land, gave it a lift in popularity that was very marked. For a few years the school proposition seemed emphasized out of all proportion to other phases of the work. To-day naturally, the centre of school influence and activity has shifted from the mission to the government, and numbers

and popularity are no longer with the church. Yet the fact that there has been no falling off, but a steady advance, as shown by the figures, and that the church holds her own speaks well for the spiritual character of the foundation underlying.

What then were the conditions favorable that have given Christianity a foothold in the peninsula more marked than that of China or other similarly occupied fields? We might mark them thus :

1. The absence of any active religious sentiment. Ancestor worship was here, and had a national place, yet with but little intensity in its hold. Other forms of worship, a dozen or so of them, were more or less dabbled in, but nothing outside of ancestral worship really existed.
2. The simplicity of the written language. The Minister of Ceremony, who was chairman of the committee that formed the native script, four hundred and sixty-six years ago, wrote, "A person of intelligence can learn it in a morning, and the stupidest person in a few days." So simple and efficient is it, that the whole church may be said to be a Bible-reading company.
3. Their preparation for an appreciation of the Scriptures. Their name for God and the attributes ascribed to Him, their national feast-days, their dress and life in general, and their love of literature, all prepared them to understand and appreciate the Bible. Their mystical turn of mind and saddish view of life may have helped.

This is by way of preparatory statement. The church to-day stripped of secondary influences, and secondary aspirations, stands, in as far as it exists at all, as a spiritual and moral result.

Let me now give some features of the advance made during the last two years, which takes in the close of the Protectorate rule, and the opening year after annexation.

As for membership, the Methodist denomination advanced from eleven thousand in 1909 to fifteen thousand in 1911. The largest part of their work is centrally located, and represents Christianity in the capital and the adjacent provinces. This denomination occupies Sondo (*Kai-jo*), and takes in the central section of the peninsula across to Wön-san (*Gensan*). It bears a large portion of responsibility for the evangelization of the capital, also for Pyeng-yang city (*Hei-jo*) and some other parts of North Korea. While many of the earliest pioneers of the Methodist Church have dropped out, still the denomination is represented by a large force of foreign workers, who are well acquainted with the language and in close touch with the Korean in his inner life.

The Presbyterian Church as represented by the American Missions North and South, has increased in membership proportionately as much, or even more than the Methodist Church. In 1909 they reported thirty thousand communicants, while in 1911 they reported forty-three thousand. This division of the church stretches well over the whole length of the west slope of the peninsula.

On the east side, at the south, are the Australian Presbyterians, with a membership that has more than doubled in two years, so that they have now over fifteen hundred members. The Canadians occupying the north-east province of Ham-köyng, have over two thousand on their church rolls. These four missions combine in one Presbyterian Church.

Beside the Presbyterian and Methodist denomina-

tions, we have also the English Church Mission with Bishop Trollope in charge. This Mission is an important factor in the Christianizing of central Korea. They have in all twelve clergy, seven sisters, ten lay-workers, and three doctors. Their efforts are confined as yet, to Kyōng-keui, the Capital Province. The members of this Mission have lived in very intimate touch with the native world, and are well versed in language and thoroughly acquainted with Korean life and customs as was seen in the case of the late Dr. Landis.

The Salvation Army, that arrived here some four years ago under Colonel Hoggard, has now a force of twenty-six members in all, seventeen men and nine women. They have their head-quarters in Seoul and are working out through the less occupied districts in different parts of the country.

Sunday Schools, as the term is generally understood, have hardly existed in Korea, yet a wider and more comprehensive system of Sunday schooling has really been in existence. All church-goers were members thereof, the whole congregation resolving itself into a Bible-school for an hour or two each Sunday. Old and young, men, women and children were all divided into classes; as birds of a feather flock together, so they grouped themselves into circles, for reading, inquiry and mutual exhortation.

Within the last two years special Sunday-schools for children have been started, and the accepted term now finds fulfilment. Children, between the ages of seven and seventeen, are being gathered in and taught specially. A set of lessons corresponding to the International Graded Course is being prepared, and the interesting hum of Sunday-school life is being heard in the land.

Three other features of Bible teaching deserve mention. The system of classes held for ten days or so at the old Chinese New Year season, inaugurated many years ago, is still continued. This year in the Presbyterian Church at Taiku there were present about seven hundred students, who came and paid all their own expenses. Some had walked a hundred miles and more, but felt that they were amply repaid by the added light thrown on God's precious Word during the ten days of study. In Seoul, Pyeng-yang and elsewhere similar classes are held where many hundreds gather. In fact this year (1912) was one of the very best in the whole history of winter classes.

The women's season of study succeeds that of the men. They too come some of them through snow and mud a hundred miles, carrying their rice, so that they may not be a burden to others during the ten days.

There are besides these classes regular Bible Schools established. In Seoul, the Methodist and Presbyterians have united in one, which opened its first term in the autumn of 1911. Here a course of two years or eighteen months is being given. There were present about fifty students.

The women are also being provided for in a similar way. No student's course is paid. He gets his teaching free but must bear all his own expenses.

Theological Schools also exist, one is Pyeng-yang (Presbyterian), and one in Seoul (Methodist). About one hundred and twenty-five students are present in each.

The only reports of contributions that I have had access to are those of the Methodist and Presbyterian denominations, and they amount to about two hund-

red and sixty thousand yen for one year. This has been the amount for several years past, so no special advance is evident. Still if we consider the fact that finances are disturbed by a transition period like the present one, it is, on the whole, encouraging. Out of the poor and small living, evidenced by the thatched hut and mud wall of the average Christian, comes this quarter of a million yen, given because of blessing and peace that have come into their far-off and forgotten lives.

Secular school work is in an unsettled stage. The Government having undertaken the general educational burden, schools formerly carried on by Missions or denominations have to be readjusted. Some have ceased to exist, others are making the necessary advance to keep abreast of official requirements. Others again, far off, are untouched by new conditions and keep on the even tenor of their way. The whole educational question is in a state of uncertainty; the government's requirements, the status of Mission schools, the course of study, the qualifications of teachers, etc. are all matters for frequent consideration.

In the two Missions, Presbyterian and Methodist, there are about seven hundred and fifty primary schools, with twenty thousand pupils. This is one of the chief responsibilities of the church, the piloting out into a useful life of this army of little boys and girls. To give them what they can digest, and what will be good for them, and to withhold from them what they are in no position to understand, or make use of, is a task that requires all the experience and wisdom of the best practised missionary.

Christian Medical Work is represented by individual dispensaries in various parts of the country, chiefly, however, by the Severance Hospital, Seoul,

which combines dispensary, hospital and medical school, and has a staff of teachers chosen from the various Missions. Already two classes of physicians have graduated, to one of which, numbering six, Prince Ito gave the diplomas, and to the other, numbering seven, H.E. the Governor-General Count Terauchi.

To sum up, we would say that last year the whole Bible was first published in the native script. Old women as well as young can now spell out for themselves the stories of God's dealings with men, and find comfort and inspiration. All the illiterate in the church are able to read. The Bible has become the common book for the common classes, that fits into their common every-day life, and while the whole body of Christians, putting them at 200,000, which is a very liberal estimate, represent but one Christian in seventy to the population, still we believe that a wider result has been obtained for truth and righteousness than is represented by these five ciphers and the numeral two.

Why do Koreans become Christians? The answer is that while, as in every other country, wrong motives creep in and play their part, still the main idea of the Korean in accepting Christ is that his soul may find peace, his sins be forgiven, and his hopes for a life of eternity be made secure. The fruits seen are not always as hopeful as one would like. He is not always lifted up into a life of refreshing activity, even though he be a Christian. Oftentimes he continues on with his unsavoury surroundings and traditions still about him, but that a great change has taken place in his life, and that the heart of the average Christian has been enlarged toward all his fellow-countrymen is unquestioned.

Like broken earthenware he was a damaged and ruined man till the grace and goodness of God made him over into a life of love and self-sacrifice for others.

Other Missions represented in Korea are the Roman Catholics, the Seventh-Day Adventists, the "Holiness" Mission, and an independent "Church of Christ."

During the last two years the relations between the Korean and Japanese churches have been cordial and helpful. Japanese representatives of Christianity, some of them men holding high official position, have always most kindly responded to invitation to share in a service or lend a helping hand. Where invitations to a general gathering were issued, such men as Chief Justice Watanabe did not fail to come and to do everything in their power to express by a kindly attitude the fact that all believers are brethren. Last year a letter of greeting was received by the Presbyterian Assembly from the Church in Japan proper and by a unanimous vote a grateful letter of reply was ordered sent.

These relations promise well for the future and if the church in Korea can be imbued with the spirit of confidence in, and good will toward the Church of the main Empire, great and good results will undoubtedly follow.

CHAPTER XXIII

OBITUARIES*

I.—ARCHBISHOP BONNE

By Rev. CHARLES F. SWEET †

His Grace Mgr. François Bonne Archbishop of Tokyo was born in 1855 near Chambéry in Savoy.

After having finished his theological studies at the Seminary of the Foreign Missionary Society of Paris he was sent in 1879 to the Southern Japan Mission (Nagasaki). His superiors at first laid upon him the administering to the seven hundred faithful Catholics of the Christian community of Sakitsu in the Amakusa Islands (Kumamoto Ken).

Having been summoned to the Nagasaki Seminary he was named its Superior in 1882.

About thirty years of the life of R. P. Bonne were passed in this charge, for which he was eminently gifted. He therefore formed all the Japanese priests of the diocese of Nagasaki. More than forty among them received their sacerdotal ordination after having profited by his lessons, his counsels, his direction.

* Arranged in Alphabetical order.

† This article is the translation of a communication made for the purposes of this book to Mr. Sweet. It is exactly literal in direction and in sentiment.

They all revered him as their father, and remained faithfully attached to him by affection and immovable confidence, and they saw him withdraw from them with tears in their eyes. This makes a better eulogy for R. P. Bonne than the enumeration of his qualities and his virtues. Possessing a nature perfectly balanced, he was full of wisdom, of discretion, of uprightness, and sweet goodness, and his counsels were always as much sought by his European colleagues and by the Japanese priests as by the Bishop of Nagasaki, whom he assisted during twenty-five years in the administration of his diocese.

There were, therefore, unanimous regrets when it was learned that R. P. Bonne had been named, in September 1910, Archbishop of Tokyo, after the death of Mgr. Mugabure. As for Père Bonne himself, he was, so to speak, so identified with the Nagasaki Seminary that to think of removing from it became for him a true anguish of heart. Besides, his health was giving way; several times already sickness had seriously troubled him, and he perceived clearly that by leaving his dear Seminary for Tokyo he would shorten his own life. He made an effort therefore to decline the burden which had been laid upon him, but without success. Therefore he made his sacrifice generously.

Consecrated at Nagasaki May 1st, 1911 by Mgr. Cousin, assisted by the Bishops of Hakodate and Mukden, Mgr. Bonne arrived at Tokyo May 11th, and at once gained the confidence and respect of all. Unfortunately he was only made known to the diocese of Tokyo;—just enough to cause great regret at losing him so soon. In fact his own presentiments had not deceived him. At the end of a half-year he fell sick again, and after having languished two

months, without great sufferings, he expired January 11th 1912, as calm as the good and conscientious workman should be, who falls asleep after having finished his day of toil.

He was only in his fifty-seventh year, but fatigued and worn out before his time by his life of assiduous toil and devotion during more than thirty years.

In view of the age of Mgr. Bonne it was right to hope that the Catholic Church in Tokyo would for a long time profit by his experience and his virtues.

Providence decided otherwise, and it was with deep grief that on the 15th of January last the priests and the faithful of the diocese of Tokyo conducted to his last resting-place him whom they would have desired to keep as their head during many years.

II.—MISS KATHERINE ADELE DODGE

By MRS. GAZELLE R. THOMSON

Katherine Adele Dodge is a name much beloved in several different circles of her home city, Philadelphia, Pa., as well as in her sphere of work while a missionary in Japan. During a visit to her home church in Philadelphia in the spring of 1904 the young people were still talking of "Adele" who had sailed for Japan in the autumn of 1903. They felt that she had made such a sacrifice in going to the mission field. Educated in the public schools of Philadelphia—a graduate of the Normal School—she had become a most acceptable teacher in the schools where she had been a pupil—her sympathy and tact combined with an attractive personality made her a favorite in school circles. "And then she was so

devoted to her home, her mother's stand-by," thus said one of her girl friends, adding, "We cannot understand how she could tear herself away from the mother and sisters who have been so much to her!"

They little understood the passion of her life which she had successfully hidden in her heart during the years in which she had felt it her duty as the eldest of the family to help her mother bring up the younger children, her father having died when she was twelve years old. Very early in life her heart had responded to the call from the mission fields but she continued doing the duty "nearest at hand" so cheerily and devotedly that not even her own family were aware of the cherished purpose to give her life to the Master's Commission as soon as her youngest sister was able to care for herself.

When that time came, loving her as they did, they would not withhold her from such blessed service. Her first year in Japan was spent in the Mary Colby Girls' School in Yokohama diligently working on the language.

In September 1904, she was needed in the Himeji Girls' School, south-west Japan. Here to her joy she was to take up some class-room work in English while continuing her language study, for her heart was hungry to get into closer touch with the Japanese school girls. She lived very near the Master to whom she had consecrated her life and with a love like His went out and in among the girls, among the neighbors, and during the Russo-Japanese war, among the soldiers in the Himeji hospital, always with singleness of purpose to bring salvation through a knowledge of her Saviour. And she was permitted to know even here of some who received through her the saving knowledge.

In 1907 she took charge of the Himeji School but only for a brief period as already her physical strength was unable to keep pace with her spirit's strong desire to do good. And in a few months she went home for furlough where she faithfully endeavored to regain her health and after a year's rest was pronounced able to return.

With great joy she made her arrangements to come back. Just as she was about to start a severe attack of laryngitis seemed likely to hinder her but the doctors told her there was no need to postpone sailing as she was steadily improving. Unfortunately the throat was still weak when she began work again in the Himeji School to which the girls gave her cordial welcome. As the months went on the trouble grew more serious until the lungs were affected and tuberculosis developed.

One who was associated with her in the school writes: "I shall never forget the impression made upon me when, the evening after her return from Kobe, where she had consulted the physician and been told that she had tuberculosis, she told me of her desire to go to the Hospital for Consumptives in Osaka, simply to bring to them comfort in their sickness; for she said, 'How can one bear such a statement as I have heard to-day from the physician if one has not the Lord's help? I cannot stay in the school, but I can go to the hospital and as long as I live try to bring comfort and hope to the sick ones there.'"

After trying the best that Japan could do for her for six months in the hope that she might recover here and be able to continue her work, at the advice of the doctors she sailed for home October, 1909. Kind friends there did all that seemingly could be

done and she kept up a brave fight for recovery, yet never doubting her Father's love and wherever she was her consecrated life proved a benediction.

On leaving Japan she said of her second term, "Although the term of service has been so short this time and I have been so hampered by weakness I cannot feel there has been any mistake in my coming. I believe that the Lord led me back and He has allowed me to do some work which was for His glory here."

On May 16th, 1911, the Lord whom she loved took her to the Home Eternal.

III.—REV. JOHN E. HAIL

By J. C. WORLEY

On August 15th, 1911 the Christian forces in Japan suffered the loss of one of the best qualified and successful workers laboring for the spiritual uplift of this nation. When a man especially qualified for a given task, is cut off at the very time he is entering into the full measure of his works, we wonder why it is so, but we evidently "know only in part," for the Father above, who knows the end from the beginning, makes no mistakes, and better and higher service awaits the one who is seemingly indispensable here below.

John E. Hail was born in Cumberland, Ohio, on Nov. 22nd, 1873. When he was only three years old, his parents, Dr. and Mrs. A. D. Hail, came to Japan as missionaries of the Cumberland Presbyterian Church. Therefore, although not born in Japan, he was brought up here amid the peculiar advantages and disadvantages adhering to the life of missionary children, in this country.

When about 13 years of age, he returned with his parents, to America, via Europe and entered Cumberland University, located at Lebanon, Tenn., from which he graduated with the degree of A. B., when he was not yet twenty years of age. Two years later, in 1895, he was graduated from the theological department of the same institution, with the degree of B. D. In 1898 he finished a post-graduate course at the University of Chicago. He served as pastor of a church at Khedive, Penn., until he was appointed by the Foreign Mission Board of the Cumberland Church as a missionary to Japan in 1900.

On arrival in Japan he spent his first year with his parents in Osaka, giving himself to the study of the language he had known as a boy. In this he progressed so rapidly that he successfully passed his language examinations after only six months of study.

In 1901 he was assigned to the station at Tsu, in the province of Ise, where he gave ten years of most consecrated and faithful service.

On July 12th, 1905, Mr. Hail married Miss Harriet Wyckoff, a missionary of the Reformed Church in America, to which union were granted four children, three girls and one boy, the smallest being only a few weeks old at the time of the father's death.

Mr. Hail met an accidental death, August 15th, 1911, on the summit of the volcano of Asama, where he had gone, in company with others, on a pleasure trip. His physique was superb and he delighted in strenuous physical exercise, having made the ascent of Asamayama no less than eight times.

His work in Japan was largely evangelistic, and he gave himself to it with a zest that brought splendid results. Country touring was to him a pleasure, and

he mingled so freely with the people that he was given a hearty welcome wherever he went. He also had a special influence with the student class, conducting Bible classes for the large student body of Tsu, by means of which he led many young men to know the Christ as their personal Saviour.

He was a great lover of children, and thankful for those God had given him, he busied himself for the good of the thousands of little ones around him, for whose uplift he had given himself to Japan. Besides a large number of Sunday Schools, he built up a splendid kindergarten in Tsu, which was recognized by all the people as a blessing, being patronized by the best families of the city.

Mr. Hail wrote several tracts, which are widely used in Japan, and also a book in English, descriptive of Japanese life, for which he received a prize.

When an Exposition was held in Tsu in 1906, he took advantage of it to open a Gospel Hall, where he and his helpers conducted evangelistic meetings every day. In all his undertakings he was indefatigable, never sparing himself. He used his splendid physical constitution to the utmost in carrying out his plans for the spreading of the Good News.

He was always looking forward and planning for greater things. He believed in pushing the work and not in letting the work push him. One of his colleagues speaks of him as "a man of high spiritual thought, progressive and pushing in the work, with an eye always open for advance."

Among the last things of his life was a plea on the floor of the Council of Missions for a cheap edition of the whole Bible, in order that the entire Scriptures might be given a wider circulation among the people.

He was splendidly conversant with the Japanese

language and was able to indulge his zeal for preaching the Gospel to the full. He was especially beloved by his fellow Japanese workers, and they followed his leadership with a zeal which was inspired by his wonderful optimism. He was greatly appreciated and loved by his fellow missionaries throughout the country, and recognized as one of the most promising of the younger generation of workers.

He was unswervingly loyal to his moral convictions, and faced the problems of the mission field with a stout heart and a firm belief in Him who had commissioned him to this great work. In times of stress and trial he was true to his friends and thought no sacrifice too great to make for their comfort and welfare.

If the world had more young men like John E. Hail it would be vastly better off, and his consecration and zeal should be an incentive to others to take up the work where he left off and carry it on to completion, as he would have enjoyed so much doing.

IV.—JAMES CURTIS HEPBURN, D.D., LL.D.

By E. S. BOOTH

The subject of this sketch was born in the village of Milton, Northumberland Co., Penn., on March 13, 1815, and died, in the ninety-seventh year of his age, on Sept. 21, 1911, at his home in East Orange, N.J.

He came from worthy stock. His father was a lawyer and judge of note. His mother was a woman of ability and notable missionary zeal—a leader of a band of women who prayed for the coming of the Redeemer's Kingdom. Both parents were earnest

and faithful Christians of the Presbyterian order of faith.

It was the father's desire that James should become a lawyer, and the lad, at 13 years of age was sent by stage coach to Princeton college, where he graduated in 1832. Realizing that he had not the gift of fluent speech, or the oratorical ability that pleading at the bar would require, the young graduate chose medicine as his profession, and entered the medical department of the University of Pennsylvania. While here he made an open confession of his faith in Christ and consecrated himself to the service of his Master. He also became intimate with two students of theology at the University, of like consecration with himself, who, doubtless helped the young medical student to turn his mind to the needs and claims of the vast mission field. All three entered mission fields.

After securing his medical certificate from the University Dr. Hepburn practiced medicine for three years in his native town.

In October 1840, he married Miss Clara M. Leete, a descendent of Governor Leete of Connecticut.

The young couple were soon after commissioned by the American Board of Commissioners of Foreign Missions to work among the Chinese in Siam, with permission to join the Presbyterian mission to China, which was about to be formed, when a suitable opportunity offered.

They arrived at Singapore by sailing vessel July 12, 1841. Here they were detained because of sickness among the missionaries, to whom they ministered, and in other ways assisted in their work, until October 1843, when they went to Kolongsu, near Amoy, where the doctor opened a dispensary for Chinese patients. But the bad water and the trying

climate soon made such inroads upon Mrs. Hepburn's health that they were obliged to return to the United States, and arrived in New York in March 1846. Thus ended, apparently in failure, certainly in sad disappointment their first missionary experience. Little did they realize to what advantage these experiences would be turned in the providence of God. The Asiatic soil had been hallowed in their memories and made sacred to them, however, by the burial therein of a little babe.

Soon after his return to America, Dr. Hepburn opened an office in Forty-second Street, New York City, which at that time was at the centre of the fashionable residential portion of the city and speedily built up a thriving practice. Here for thirteen years he did honor to his profession and won golden opinions by his successful treatment of cholera patients during two epidemics which occurred in New York during that period. As a highly respected public spirited citizen, an active church worker, and a beloved and trusted physician, the future promised for him all that could be desired, and probably he felt that he had found the place where he could best serve his fellow-men and accomplish his life-work. But God in His providence, was opening a new door, through which His disappointed but faithful servant should enter and do a mighty work for "a people sitting in darkness and the shadow of death."

The visit to the shores of the Sunrise Kingdom of Commodore Perry, in 1853, and the subsequent skillful negotiations of Hon. Townsend Harris successfully opened Japan, which for two and a half centuries had been closed against the comity of international intercourse, to commerce and missionaries. To the Japanese of those days Christianity meant political

peril, and the question uppermost in the minds of the Japanese officials during the negotiations was how to allow all trading privileges to foreigners, and at the same time to find a way to keep opium and Christianity out of the country. The knowledge of this point of view coming to the ears of Dr. S. Wells Williams, secretary of the U.S.A. Legation in China, while paying a visit to Nagasaki, he talked the matter over with Rev. E. W. Syle, Sailors' Chaplain, at Shanghai, and Chaplain Henry Wood, of the U.S. "Powhatan," then in the harbor of Nagasaki. They concluded that the Japanese had no idea of what true Christianity is, and belonging to different branches of the Christian family, they agreed to write, each one to the Board of Foreign Missions of his own Church—Episcopal, Reformed, and Presbyterian—urging them to send speedily, carefully chosen men, to teach the Japanese what true Christianity really is. That call resulted in each Board almost immediately commissioning the following as their respective representatives; Liggins and Williams, Epis.; Brown, Verbeck, and Dr. Simmons, Ref'd.; and Dr. Hepburn, Pres., each of whom, not only had the distinction of being pioneers in the cause of Protestant missions, but were, in their respective fields, epoch makers in New Japan.

"When the call came from the Presbyterian Board to Dr. and Mrs. Hepburn," says Dr. Griffiths, "it was as the breath of the Holy Spirit upon the smoking flax. Instantly a candle was lighted that, to this day, has steadily illuminated humanity in the Japanese Empire." Dr. Hepburn's father was strongly opposed to his going to Japan. In his opinion he was foolish to give up the large and useful practice in New York, and was sure the venture would end, as

the last had done, in failure. But to the Doctor the call was unmistakably the voice of his Master, and nothing daunted he made his preparations to obey it.

Dr. and Mrs. Hepburn, leaving their son behind for education, sailed from New York, April 25, 1859, and after a voyage of 176 days, by way of Capetown and Hongkong, landed at Kanagawa, on October 18th.

The difficulties they had to meet, the trials, the privations endured, and obstacles to be overcome can scarcely be realized. No place of residence was awaiting them. They found shelter in a Buddhist temple, called Jobutsuji, which was shared with Dr. S. R. Brown and family, upon their arrival some two weeks later, dependent upon ship-captains for many of the necessities of life. "He was not tolerated as a missionary," say the records of the time, "the prohibition against Christian religion having not yet been withdrawn. After consulting with the Japanese Government, Dr. Hepburn was registered as physician to the consulate." Regarded by the Japanese with suspicion, closely watched, and all intercourse conducted under strict surveillance, their efforts to do the work for which they had left home, friends and native land, seemed hopeless indeed. "No teacher of the language," we are told, "could be obtained at Kanagawa until March 1860, and then only a spy in the employment of the Government. A proposal to translate the Scriptures caused his frightened withdrawal."

But nothing daunted, Dr. Hepburn opened a dispensary for poor sick people of all classes and conditions, whom he gratuitously served, until the Government, fearing the growing popularity of those ministrations, ordered the dispensary closed.

During the three years' sojourn in Kanagawa, Mrs. Hepburn gathered about her a class of five little boys to whom she taught English.

Prevented from reaching and ministering to the spiritual needs of the people, through ignorance of the language, and by the deep-rooted suspicions of the officers, the Hepburns turned their attention to making efforts to improve, as occasion offered, the physical condition of the people, and taught them the meaning and use and manufacture of soap; and an eye lotion, of his preparation, brought relief to thousands.

With what heroic patience and fortitude did these pioneers face the difficulties and discouragements of those early days! With what magnificent courage they met the dangers to which they were continually subjected from roving *samurai*! The not infrequent assassination of foreigners, the unrest and uncertainty of the times must have given them no little concern and much anxiety.

By order of the Government the foreign residents at Kanagawa were removed to Yokohama, the new site of the foreign concession, in 1862. Dr. Hepburn purchased lot No. 39, Yamashita-cho, and built himself a residence and a dispensary. The latter consisted of a waiting-room with a seating capacity for about one hundred patients, and a consulting-room to which the patients were called one by one for treatment. Here a "foreigner hater" took employment with the doctor, with the express purpose of assassinating him, but shortly gave up his plan when he saw the kind of people the missionaries were.

For fifteen years, with short intervals of interruption, the good physician daily dispensed not only medicines for the bodily infirmities of those who came to him, but he also dispensed the "Word of

Life " in the form of Bibles and tracts in the Chinese language to all who would receive them. He gathered medical students about him, who assisted in the work and to whom he taught the healing art. When he thought medical knowledge had advanced sufficiently for Japanese physicians to care for that work, he dropped the medical work and gave his whole attention to literary and religious work.

His systematic methods enabled him to accomplish vast results. He arose at five o'clock every morning, in cold weather built his own fire, worked until breakfast time, and after family prayers, would go to the dispensary from one to three hours. Returning to his study he would work on his dictionary or translating until his dinner hour at 2 P.M. From two to four in the afternoon he again was in his study. At four o'clock he regularly took exercise, usually by walking over the fields and hills.

Dr. Hepburn's second great work was the compilation and publication of the first Japanese-English dictionary, the first edition of which appeared in 1867. With no helps at hand in the form of dictionaries, phrase-books or grammars, the Japanese language presented difficulties to the pioneers that seemed well nigh insurmountable. Having learned the phrase "*Kore wa nan de su ka,*" (what is this?) Dr. and Mrs. Hepburn went about armed with note-book and pencil gathering the names of objects and actions. In after years the doctor would occasionally relate to new comers the difficulties experienced in those early days in determining the proper forms of the Japanese verb in order to systematize the conjugations, and how, on one occasion, a fellow worker came rushing into his study in great excitement shouting repeatedly, "I have found the future

tense!" Under the conditions that beset him, it was little short of an Herculean task to have brought out an edition of his dictionary within eight years of his landing in Japan. So well was the work done in the three subsequent editions, that Hepburn's Dictionary still remains standard, and all students of the Japanese language owe him a debt of gratitude.

In 1867 Dr. Hepburn published the first religious tract. And in the translation of the Bible, a stupendous task in itself, in conjunction with others, Dr. Hepburn did yoeman's service. The translation and revision of the New Testament was completed on Nov. 3, 1879.

The piece of literary work in which the Doctor took perhaps the most pride, because it was all his own, and because of the help it would be to his Japanese brethren, was his Bible Dictionary, issued in 1892.

He was made the first President of the Meiji Gakuin, which post he held for four or five years. He built for the students of that institution a dormitory, Hepburn Hall, which burned on the same date as that on which he died. He also built one of the residences on the Meiji Gakuin compound. Toward these he contributed very largely of his own means.

He was instrumental in securing from friends the money for the erection of the Shiloh Church building at Yokohama.

Mrs. Hepburn may be regarded as the mother of woman's education in Japan. For some years, while as yet nothing in an organized way had been done along this line, she taught a small class of girls, whom, in 1870, she passed over to Miss Kidder, afterwards Mrs. E. R. Miller, who later established the Ferris Seminary at Yokohama.

In 1892, after thirty-three years of devoted, strenuous service for the Japanese, whom his Master died to redeem, Dr. and Mrs. Hepburn returned to their homeland. This step was taken out of consideration for Mrs. Hepburn's failing health, who for years was a great, though patient sufferer, and passed into rest in 1907.

In character Dr. Hepburn was complacent, modest, with strong convictions and decided opinions, not given to controversy, winsome in his tenderness, and his strict integrity won the confidence of all who knew him. The influence of his personality did much to overcome the prejudices against Christianity and missionaries, both among foreigners and the Japanese people. Some of the latter whom he impressed for good, are to-day occupying high positions in the State. His piety was of the unostentatious kind, flowing from deep and habitual consecration. Public-spirited, he earnestly sought the welfare of the community in which he lived. He was for years clerk of the consistory of the Union Church, Yokohama, and until his departure maintained at his own house a monthly concert of prayer for missions.

His work and influence among the Japanese have been in some measure at least appreciated, for in 1905 H.I.M. the Emperor conferred upon him "the Third Order of Merit of the Rising Sun, for Services to Spiritual and Educational Causes in Japan."

The simplicity and tenacity of his faith, which were the key-note of his life and character, are beautifully illustrated by the following incident.

A co-laborer of his in Japan called at Dr. Hepburn's house in East Orange. The Doctor was out, and while awaiting his return entered into conversation with the housekeeper, inquiring as to his health, what

he did, if he was able to read etc. She replied, pointing to the Bible lying on the table, "That is the book he mostly reads." And then seeming to realize that her master lived more for the other world than for this, she said, "The other day I was using the telephone when the Doctor called to me and said, 'Maggie, I have a telephone with heaven.' Oh, said she, I was frightened, for I thought he was losing his mind, when he added, 'Every night I say good-night to Jesus.'"

May we not believe that for this servant of mankind in his day and generation, the dawn of the endless day has broken, and he has heard his Master's "Well done," the highest honor a mortal man can have conferred upon him.

V.—THE REVEREND YOITSU HONDA

FIRST BISHOP OF THE JAPAN METHODIST CHURCH

By B. CHAPPELL

Yoitsu Honda was born in Hirosaki, Dec. 15, 1848. He was the eldest son of Hachizaemon Honda, a *samurai* of Count Tsugaru, and when young was a close attendant of his feudal lord.

When ten years old, his mother called him to her side, and putting her frail hand upon his head, said: "Be a good boy. Do not trouble your good grandmother. I am going away and shall see you no more. Please be a good boy." Year after year her words sank more deeply into his heart and when grey hairs and great honors came, still deeper than all else he heard his mother's voice as it blended with the voice of God: "My dear boy, be good."

During his school days in Hirosaki, having borrowed a book from the library, he found in it a secret document relating to a scheme for injuring the political party to which he belonged. His desire to know its contents was very strong. He asked himself, "Is it right to go on and read the letter?" Conscience said, "No, it is not right." He thought, "This is my chance to test how far I can control myself." He returned the document to its author without reading it.

When twenty years of age, in 1868, the War of the Restoration broke out. In the service of Lord Tsugaru at this time he was sent on most dangerous expeditions which showed the great confidence his lord placed in one so young.

In 1870, he first saw a Bible. A schoolmate in Hirosaki had secretly procured both Old and New Testaments, in Chinese, from Yokohama. Young Honda had long been dissatisfied with Chinese cosmogony, but here, on the first page he read, "In the beginning God created the heavens and the earth." His intelligence instantly responded, "That explains, that is satisfying."

In the same year, desiring to see the lands beyond the great ocean, in order that he might help to meet the new conditions that were sure to come, he went to Yokohama to await an opportunity. He studied English for six months with Dr. S. R. Brown and then with Dr. J. H. Ballagh. One day hearing Mr. Ballagh read, "Therefore shall a man leave his father and mother and cleave unto his wife," he was disgusted with the teaching and felt that Christianity must indeed be an evil religion and that it ought not to be studied or even approached.

In 1871, a great change came over Japan and his

ambitions all blown to the winds, heart-sick and grieved, he returned home. Deeply impressed with a sense of the vanity of all earthly pursuits, his thoughts again turned to religion. As he reflected upon his own sin and the holiness of God, memories of Mr. Ballagh's teachings came clearer and clearer. What good fortune then it seemed to him, that in the spring of 1872, he was ordered to return to Yokohama. Over-mastering ambitions and desire to go abroad had vanished. Spiritual conversation was his chief desire and he wished for baptism even before others pressed it upon him. In May, 1872, he received baptism from Rev. J. H. Ballagh and joined the church organized by eleven young men under Mr. Ballagh's guidance. This was the first Protestant church in Japan and stands on the ground where Perry, in 1854, negotiated the treaty which opened Japan to the world.

In 1874, he returned to Hirosaki. Leading men of the community had established the *Too-gijiku*, and a foreign teacher of English was desired. John Ing, formerly a Methodist missionary in China, was engaged. Mr. Honda accompanied him from Yokohama and found himself "a bat in a village where there is no bird." In 1876, he joined the Methodist Episcopal Church, organized in Hirosaki with about fifteen young converts. In 1878, he was ordained a local deacon by Bishop Wiley at Hakodate and enrolled in the Newark Conference, U.S., thus being the first ordained Japanese in that Church.

Shortly after this, he was sent to the Capital with a petition from his *Ken* for the opening of a national diet and visited the *Genro-in* or Council of Elder Statesmen. In 1881, he was elected a member of

the prefectural assembly and afterwards its President. For one year, from 1885, he was pastor of a newly organized church in Sendai. He next went to Aoyama, Tokyo, as teacher, and at the end of one year, availed himself of the long wished for opportunity to study in America. While there a copy of Japan's new Constitution reached him and he found in it a clause prohibiting religious teachers from becoming members of parliament. He asked himself whether he must relinquish his hope of giving at least "one finger's effort" to the political re-organization of his country. Scores of letters were being received most earnestly urging him to return at once to Japan. They all urged him to enter parliament, arguing that his presence there would be a great help to Christianity. What ought he to do? While thus perplexed one day, in 1889, he stood alone in the middle of the long railway bridge across the Susquehanna River, near Pittston, Pa. He did not know of the approach of an express train until it was too late to get off the bridge. He flung himself down at the ends of the ties. The train passed with tremendous noise but he arose unharmed. He at once was convinced that God's hand was in this experience to test him, and then and there, resolved that he would not give up the Christian ministry for politics. After a year at Drew Theological Seminary, he returned to Japan, at the time of the first opening of the Diet, to find himself considered by his old friends "a hopeless fool."

In that year, 1890, he was elected President of Aoyama Gakuin, Tokyo, and held that position until his election as first General Superintendent or Bishop of the Japan Methodist Church in 1907.

While in attendance upon the West Japan Con-

ference at Nagasaki, his enfeebled heart succumbed to typhoid fever, March 26, 1912, and he entered into the bliss of his Master's words, "Where I am, there also shall my servant be."

Space forbids lengthy reference to the great service Yoitsu Honda was permitted to render the infant Church of Christ in this land. "The pine-tree among Japanese Christian leaders"; "a character as broad as the Musashi plain"; "a man of great common sense"; such are some of the estimates by those who knew him best and loved him most. "He solved all the problems he met with the vision of a statesman," wrote the editor of one of Japan's greatest dailies. "When I talked with him, I always got restfulness from him," wrote the editor of another great daily. "When I lost my eldest daughter, the first to call was Brother Honda. He came to console me but did not speak a word. He simply dropped a tear. That tear was to me more than hundreds of thousands of words": wrote his next door neighbour. One who had been Prime Minister said: "Honda was a man in a class by himself, a man who thought on a high level, one whom I could call for consultation as I could call no other." This may explain why Mr. Honda was so often called by those in power that they might have the benefit of his judgement. "He had no narrow-mindedness," wrote Bishop Harris. "He loved the Japanese with his simple and natural disposition, and me the same, was the incarnation of Bushido, but Bushido purified and beautified, because Christianized."

His name is imperishably imbedded in the foundations of the holy City which is slowly rising in his own beloved Japan.

VI.—MISS ELLA HOUSTON

By C. K. CUMMING

The Southern Presbyterian Mission and the Kinjo Jo Gakko of Nagoya have met with a great loss in the death of Miss Ella Houston,—which took place in the early morning of May the 5th.

On the 18th of April, Miss Houston entered the Hospital in Nagoya, for an operation of a serious nature. The operation was performed on the 25th of the month, and was itself successful; but, as it was of two hours' duration, it left the patient thoroughly exhausted.

The prospects for a rapid recovery, however, were very good at first; but within a few days, *peritonitis* set in; and to this and other complications which arose, she finally succumbed during the night of May 4th.

The funeral exercises were held, on the afternoon of May 5th (Sabbath), in the chapel of the Kinjo Jo Gakko, of which Miss Houston was the principal. Almost the entire foreign community of Nagoya was present, and also members of her own Mission from Tokyo, Kobe and Toyohashi, as well as a large number of the personal Japanese friends of the deceased, and some of the patrons of the school. The services were conducted in both English and Japanese, and tributes of respect were offered by representatives from the different Presbyterian Churches of the city.

The interment took place early the following morning. After a short service in the school chapel by members of the Mission, the body was carried to the Christian Cemetery in Nagoya, accompanied by a

large number of her friends, and by the school in a body. And there on a quiet and beautiful morning in May, she was laid quietly to rest, to await that day when the last trump shall sound, and the dead in Christ shall arise.

Miss Houston's home was in Mecklenburg County, N.C., one of the strongholds of Presbyterianism in the South. Her early surroundings were strongly religious; her parents, who are still living, are devoted members of the church; and her father has for many years being one of the ruling elders in his own congregation. She gave herself to Christ while still young, and has lived a true and faithful Christian life. Before she came to Japan, she was engaged in educational work; but when the call to the mission field came to her, she responded to it at once, with that high sense of duty which has always characterized her.

Miss Houston first came to Japan in Sept., 1892. For several months, she was located in Kochi, Tosa. But in the early spring of 1893, she was transferred to Nagoya, to help in the school work there. And in the spring of 1894, she was appointed Principal of the Kinjo Jo Gakko, a position that she held until her death. And so, during all her missionary life, she has been engaged in educational work.

Her life was *marked by a high sense of duty*. Fidelity to duty came first with her, and she seemed to let nothing come between her and a faithful discharge of the duties that fell upon her.

She *loved her work*, she loved the pupils of the school, and took a real personal interest in them. She made their interests her own, and that interest did not terminate with their graduation. But after they had gone out into the world, and had made homes for themselves or were engaged in teaching or other

occupation, she still followed them with loving and tender thought.

She had *in a marked degree the courage of her own convictions*, and would stand firm and true for what she believed to be right, in her intercourse with the Japanese teachers of the school. She was kind but firm, and she had the faculty of managing the affairs of the school with a dignity that elicited their admiration.

Those who came into intimate relationship with her have been especially impressed with the growth of her spiritual life during the last few years.

God had been evidently preparing her for the change that was so soon to come to her. She seemed herself to have had the idea very strongly that she would never leave the Hospital. For she arranged with scrupulous care all the affairs that pertained to the management and general administration of the school. She went so far, even, as to designate what members of her mission, and who from among her Japanese friends, she especially desired to conduct her funeral services, should such sad service be necessary.

We cannot read the providences of God. His ways are past finding out. And we may think it strange that one who was gradually becoming so well equipped by years of experience, for a larger and more extended work should be so suddenly taken away. But we bow ourselves in humble submission to Him who doeth all things well, assured that though we may not know now, yet we shall clearly know hereafter, why He has thus removed her from our midst.

VII.—GEORGE WILLIAM KNOX, D.D., LL.D.

By WILLIAM IMBRIE

Dr. Knox was born at Rome, New York, in 1853. He graduated at Hamilton College and Auburn Theological Seminary, and came to Japan as a missionary of the Presbyterian Church of the U.S.A. in 1877, remaining until 1893. On returning to the United States he became pastor of the church at Rye, New York; and for several years was a lecturer at Union Theological Seminary. In 1899 he was appointed Professor of Apologetics and the History of Religion in that Institution. In 1888 he was made Doctor of Divinity by Princeton University; and in 1905 was decorated with the Fourth Degree of the Order of the Rising Sun. Just before his death the Third Degree of the Order of the Sacred Treasure was conferred on him. In company with Mrs. Knox he left New York as appointee of the Union Seminary Oriental Lectureship. After lecturing in India he visited China and reached Seoul on the 19th of April. There he was suddenly attacked with pleuro-pneumonia, of which he died on the 25th.

Dr. Knox arrived in Japan a little too late to take part in the organization of the Nihon Christo Kyokwai (Church of Christ in Japan); but he devoted fifteen of the best years of his life to its earliest development. During all those years his labors were constant and most effective in preaching, teaching, planning, and in forming personal attachments. But if I were asked to select the particular things for which the Nihon Christo Kyokwai is most indebted to him I should name these three: his work as a teacher of theology and kindred subjects; his part in the establishment of the first *Dendo-Kyoku* (Board of

Missions of the Church); and his share in the evangelization of Tosa. Many of the ministers of the Nihon Christo Kyokwai have a grateful remembrance of him as their teacher in the Union Theological School, or later in the Theological Department of Meiji Gakuin. In his work as a teacher should be included the production of a number of books which at the time were of great service to many. It may truly be said of him that he was a leader of men.

Dr. Knox was only twenty-four years of age when he reached Japan. We were at once friends, and the friendship then formed was never broken or strained. It may therefore be proper for me to speak briefly out of the intimacy of old friendship.

He was a man of a most active mind; interested in everything that was going on, politics, in social questions, in philosophy, in theology, in the news of the day. He was fond of travel and delighted to meet anyone worth meeting. He was a constant reader and remembered what he read. To a remarkable degree he was able to run rapidly through a book, make its main points his own and afterwards reproduce them. I have never known one who had a larger fund of general information at command. Naturally therefore he was ready in debate and exceptionally interesting in conversation. Nor was he only a scholar. He was quick in observing, prompt in decision, and possessed of more than common ability in administration. Perhaps it may also be said that his mind was rather that of a keen advocate than that of a careful and cautious judge. Sometimes it seemed to me that he was taken captive by his own logic. But one cannot be everything.

When Dr. Knox came to Japan, and for a number of years afterwards, he was notably conservative in

his theology ; and he was one of the most thorough-going Calvinists that I ever knew. It was also his conviction that the Confession of Faith of the Japanese Church should not be a simple evangelical creed but an elaborated system of doctrine. He held this view strongly and advocated it publicly. Then came a change ; from being a strong conservative he took his place among those who are classed as liberals. In part this change, so he told me, was due to his experience in Japan. No doubt also it was largely due to the movement of the age in philosophical and theological thought. But one who knew him intimately may add this. Dr. Knox's thinking, at least up to the time when he left Japan, was dominated by three masters. The first of these was Jonathan Edwards. During the first years of our friendship the work that ruled his thought was Edwards on the Will. That was the root of his Calvinism. Then Lotze took possession of him, and then Ritschl. To which it should be added that Edwards never altogether lost his hold on him.

The studies in which he was most interested and to which he gave his strength were philosophy, ethics and the history of religion. At one time he made a somewhat careful study of the synoptical problem ; but as far as I know he never gave himself to a patient, painstaking, systematic exegetical study of the New Testament. Intellectually I think it may be said of him that he dwelt in the courts of the Temple rather than in the Temple itself. But the principle in the religious life which he always taught and which he strove to make his own was submission to the will of God. In various ways he was a modern Puritan. In him both the Nihon Christo Kyokwai and Japan have lost an old and tried friend. To me the world is poor now that he is gone.

VIII.—THE REV. ARTHUR LLOYD

By JAMES CHAPPELL

In the death of the Rev. Arthur Lloyd, which took place rather suddenly at his residence in Tokyo on Oct. 26th, there passed from the scene of this world's activities a man noted not only for his scholarly attainments but for the rare nobility of his character.

He came to Japan as missionary of the Society for the Propagation of the Gospel in 1884. From the moment he landed in Yokohama, he set himself the task of acquiring a thorough knowledge of the religions of the people among whom he had been called to work. How well he succeeded in doing this is to be found embodied in the pages of his last work, "The Creed of Half Japan." In this study he has set a noble example to missionaries for all time.

As a scholar he was a veritable *rara avis*. But his nature being of the unobtrusive type it was only in answer to questions or when asked to express an opinion that even his most intimate friends realized the wide range and accuracy of his scholarship. In the cause of Truth or in defence of the faith he was always prepared to write; but speaking generally, it can be said that he disliked publicity if it could in any way be made to spell self-aggrandizement.

He was a great worker. Work seemed to be a necessary condition of his physical well-being. Enforced idleness due it may be to morbid introspection reacted upon his physical strength. However that may be there is no doubt that so long as he was hard at work no physical ills seemed to befall him. Every morning at five o'clock he might be seen seated at his desk, and his daily round of work commenced. It always seemed a marvel to his friends how he managed to

get through so much writing as he did and yet never seem to be busy. The explanation is that the literary portion of his work was all done before his school work was began.

He taught at least six hours a day, this time being divided among three institutions of learning, the Imperial University, the Imperial Naval Academy and the Higher Commercial School. But he was not a pedagogue in the strict sense of the word. Among the thousands of students who passed from under his tuition, few will be found, I have no doubt, who will cherish his memory as a professional teacher. He will be associated in the minds of all as their "*dear teacher*." He was the students' friend. None came to him so far as I know (I knew him intimately for 35 years) and went away disappointed. Not only had he a kind word of advice and of comfort for all, but the number only known to himself who went away "helped," must have been very large. His love for students never waned; but his liking for teaching did and he would gladly toward the end of his life, had circumstances permitted, have given his whole time to literary work.

His was a deeply religious nature. It manifested itself in willing loving service; it was of the quiet fruit-bearing type. "To pray is to do" was ever with him a daily practice. A favourite motto of his was "A friend in need is a friend indeed." And it can truly be said that he carried out to the very letter our Lord's injunction "Let not thy left hand know what thy right hand doeth." So generous and large-hearted was he that his bank account seldom showed a balance in his own favour. His fortitude under affliction was truly Christian. His temper too was wonderfully equable. Only on one occasion can I

remember it being ruffled, and then it was only momentarily. Kind, gentle, sympathetic, it is little wonder that many went to him for godly counsel and advice, even those who would not generally be included under the term religious.

His faith appeared to many as an unstable quantity.

He was born a Methodist, brought up an Episcopalian, and afterwards became in turn an Irvingite and a Roman Catholic. He never however severed his connection with the Anglican Communion in which he had been ordained a priest. To all his friends it was a mystery that he could have been led to give his allegiance first to one and then to another church.

The explanation is to be found in the absorbing desire which had been his from the early days of his ministry, for Unity. So possessed was he with this desire that in late life he was as he himself thought divinely guided to seek for proofs of a common origin of Christianity and the Shinshu sect of Japanese Buddhism. His early studies had revealed to him that there were close affinities in the tenets of this sect to the Pauline Theology. From this he inferred that the founder of this sect, Shinran, had read the writings of St. Paul. No definite confirmation of this assumption was discovered by him, although untiring efforts were made in searching monasteries and libraries for old copies of the New Testament Scriptures. Yet in other ways, as can be gleaned from his writings on this subject he amassed evidence which although not conclusive and to some minds fanciful, he fully believed if followed up would establish the truth of this claim. How intensely interested he was in this subject can be gathered from a letter to my wife written only a short time before his death. He wrote: "If you knew the underlying hope of presenting Christ to the

Japanese in such a way that they cannot fail to accept you would understand how it is that I am able to write as I do." Whether posterity will record a favourable verdict on this subject or not, the sincerity of his own belief well never be doubted.

Failures as well as successes are common to all ; he had his full share of failures. I can only make mention of one or two.

Two years after his arrival in Japan, the great demand for English teachers in the secondary schools caused him to get out several (twelve in all) young men from England. Like himself, he hoped that they would combine the duties of teacher and missionary. The men who came out however, were good, bad and indifferent, and only three of the number took kindly to missionary work. But although only partial success can be claimed for this effort it was the forerunner of the work now successfully carried on by the Y. M. C. A.

Later on he realized the great need of a publishing house for the disseminating of Christian literature. With the object of realizing this idea he started a printing-press. It had also the additional attraction for him of furnishing a means of livelihood to poor students. This also, due no doubt to lack of business experience had to be given up. But out of this failure came success, for others following have succeeded where he nobly failed.

Summing up it can truly be said that his life enriched the world. The influence of his life will continue to be felt far and wide in this land ; and he will live on in the memories of those who knew him as a high type of what a Christian gentleman ought to be. He is surely numbered among those who "whatever may be their short-comings on earth, belong to that select but often invisible company of

men whose hearts God has touched and whose names are already written in heaven."

IX.—MRS. ANNIE M. MOORE

By D. B. SCHNEDER*

The death of Mrs. Annie M. Moore, wife of Rev. Jairus P. Moore, D.D., brings to its sad close an interesting missionary career. Dr. and Mrs. Moore were appointed missionaries to Japan in 1883, the second missionary couple of the Reformed Church to go to far-off Japan. Their appointment by the Board, their farewell and departure, and their arrival on the field constituted an important event in the early years of Reformed missionary work in Japan.

Upon arrival on the field, the new missionary couple settled in Tokyo and addressed themselves with zeal to the study of the Japanese language. They made good progress, and Mrs. Moore, although not advancing so far as her husband, became an easy conversationalist in Japanese. She acquired special proficiency in the use of the polite expressions of which the Japanese language is so full. Soon also their home became well known among both Japanese and American friends. They lived in Tsukiji, the foreign concession in Tokyo, where most Tokyo missionaries were then obliged to reside.

In less than two years after their arrival, however, Mrs. Moore had a severe attack of illness and for weeks she hovered between life and death. But she finally slowly recovered, and soon after, for the sake

* From the Reformed Church Messenger, March 9, 1911.

of getting out of the impure air of low-lying Tsukiji and for the sake of coming into better touch with the Japanese people, they moved to an elevated place in the heart of the city. At this place they spent their happiest missionary years. They soon became widely acquainted with some of the best people. Classes were formed for instruction in Christianity, and many were baptized, among them the man who afterwards became the first President of the National House of Representatives. The foundation of the very flourishing Bancho (now Fujimi Cho) Church was laid at this time. In all this work Mrs. Moore was exceedingly active and helpful.

However, the promising work just begun in the North needed strengthening, and in 1887 Dr. and Mrs. Moore were removed to Sendai, and very soon after that to Yamagata. At Yamagata they were the first missionaries, and their arrival there was an important event for that town. There also, in addition to the direct teaching and preaching that Dr. Moore did, their home became a center of attraction, and of religious interest. The present Yamagata Church was organized in their dining-room, and much good work was done in this new missionary home. Mrs. Moore also gained admission to the provincial hospital, where her ministrations resulted in a number of conversions among patients, nurses and doctors. Altogether, the presence of this first missionary family in Yamagata made a very favorable impression upon the community, and in the achievement of this happy result Mrs. Moore had no small share.

But through the reaction against Christianity that set in the late eighties the English school in which Dr. Moore had been teaching declined, and in the

summer of 1889 he was moved back to Sendai. Here he and Mrs. Moore labored earnestly for seven years. Mrs. Moore's work was largely of a charitable nature, and her efforts and example gave much impulse to work of this kind in Sendai, and the North. She visited the poor and distressed. She began work in the Sendai City Hospital, visiting the patients with her Bible woman, singing hymns to them, reading and explaining the Scriptures, speaking words of comfort and hope, and often carrying flowers or little gifts of appetizing eatables to such as were in special need of cheer. This work assumed much larger proportions when the Chino-Japanese War broke out, and the sick and wounded began to come in. Many temporary military hospitals were erected, and in these Mrs. Moore labored very earnestly. In addition to her frequent visits she was instrumental in getting from the American Bible Society sufficient Scripture portions to present one to every inmate of the hospitals. These, together with the gift of a few oranges each, presented by the Sendai missionary community and some prominent Japanese, were all distributed by Mrs. Moore and others who assisted her. When the great tidal wave occurred along the northeast coast of Japan in 1896 Dr. and Mrs. Moore were sent as a committee to visit the scene of the awful calamity, and they both worked heroically to give such relief and comfort as they could. Here Mrs. Moore found a little orphan, "Baby Ruth," whom she decided to take care of herself, and for several years she had this and two other little orphan children in charge.

In the fall of 1896 it was decided that Dr. and Mrs. Moore should return to Tokyo, the scene of their first labors. Here Mrs. Moore continued in the line

of work in which she had become so much interested in Sendai, and so far as the condition of her health permitted, she took an active interest in various kinds of charitable work. She was a life member of the Japan Red Cross Society, and often visited the Red Cross Hospital in Tokyo. However, on account of several surgical operations, made necessary primarily by a disorder caused by an accident in America, and through the serious illness which her husband was called upon to pass through, her physical constitution gradually became undermined. During her last years in Tokyo she became the subject of much anxiety to her husband and her friends. Her return to America became inevitable, and in the homeland again extended medical treatment seems to have only postponed the end. And now the news comes to us that she has departed and gone to her rest.

Mrs. Moore was a good missionary wife. She was loyal to the work of her husband and helped him in it. She loved the Japanese people and was ever kind and friendly to them. In the frequent removals from place to place that fell to the lot of her husband, she faithfully followed him, and cheerfully took up the work anew at each new place. She was also an excellent home-maker. Her home always bore the marks of refinement. It was simple but well-kept and daintily ornamented, and a home of delightful hospitality. She was also a solicitous foster-mother to her adopted daughter, and ever tried to do the best for her.

She has passed to her eternal reward. She will not appear again upon the scene of her earthly labors, but the results of her work will abide. We bid her farewell, and tenderly, sadly lay this little but well-deserved wreath of tribute upon her tomb. May

God add his blessing to what she did in His name, and comfort and sustain the bereaved husband and the foster-child during the remainder of the journey.

X.—ARCHBISHOP NICOLAI

By Rev. CHARLES F. SWEET

When Archbishop Nicolai died there passed away a truly apostolic man. I conceive that this phrase sums up his whole life.

Yet an expression like this requires some justification, for he was not an apostle to Japan in the sense that St. Augustine was to England. But I apply the title of Apostle to him in view of the greatness of the call which came to him, in view of the way in which he set about his work, in view also of his aims and of his own personality.

And it is especially to the man himself that I devote my attention. His work has been well described by Carey, but I desire here to speak of the man, and to call attention to his greatness, and to the richness of his character. To depict him as an apostle seems to sum up in a word all that he did, all that he was. In him were manifestations of a great commission greatly carried out; signs and notes of an apostolate.

Only a man of extraordinary natural gifts could recognize a call to evangelize a whole nation. Only a man of directness, force, and spiritual genius could act among all the multitudinous duties of his office with such *simplicity*. I mean by this that in the Archbishop there was no mixture of motives, no careful balancing of probabilities, no heed to self-interest, no regard at all for what would happen to himself,

or for the way others would take him, no insistence upon being assured of means or helpers before he began, no reckoning upon success, no fear as to failure. The call came,—his obedience was prompt and eager. To the *Master* who gave the call he left the supplying of whatever might be needed. Like the fishermen of the Galilean lake he left all and followed the Lord's leading.

In such a surrender we see an exhibition of the tremendous power of faith as it really is when it fills a man and works of itself alone. A whole life ran out through this channel, so that in Archbishop Nicolai apostolic mission and power were exercised in the spirit of the great missionaries of the early ages of the Church.

He was sent to a whole nation and his one aim was to bring Christ to the Japanese people. The unsettled state of political affairs, the anxieties of all Japanese patriots as to the fate of the country, then at the very crisis which brought about the Imperial Restoration a few years later, made his preparation a long one. In his seclusion he plunged into the study of the language with the burning intensity and patient industry which he always gave to every task. He has himself told us in his published reminiscences that he became so fascinated with his studies that he all but forgot his first purpose in undertaking them. When he awoke to this knowledge he readily saw where his duty lay and broke them off. Nevertheless his protracted studies in Japanese and Chinese classics gave him a rich equipment for the work of translation, to which his Church has paid far more attention than any other missionary body working in Japan. His mastery of this learning, too, put him to a unique degree inside the Japanese mind, so that

when he set to work he did so with far-reaching vision of, and regard for, the future, with complete confidence in the transforming influence of the grace of Christ upon Japanese character, with unswerving loyalty to his commission, and with the most generous appreciation of the possibilities of the Japanese people.

I have remarked that he received his vocation as to a whole nation. In pursuance of this he undertook and carried out two preaching tours embracing every part of the Empire, from Hokkaido to Kyushu. A comparison of the statistics of the Mission for the period 1870-1880 with those for the last decade shows that in those early days there must have been lively hopes of vast successes;—even millions may have been dreamed of. We may venture to guess that if, forty years ago, the number of converts, (30,000), that Nicolai would leave behind him, had been declared to him, he would then have counted that but a meagre total,—hardly worthy of mention. Yet so it turned out. Conversions by millions were not to be seen. This, and other disappointments were trials to the great man's heart. It is no new story, this tale of beggared hopes. If a missionary was to win converts according to the disinterestedness of his aims, then though saints are but few, the world would long since have been gained for Christ. In this instance, again, the man's great nature was shaped for good even by his own disappointments.

In considering his characteristics, we must go on to observe that like many of the great mystics he was a man of most exact habits, skilful and painstaking in business, practical and keen, yet of singular candor, unworldliness, guilelessness, and simplicity of heart. And in him too was a most winning mingling of strength with personal charm. When he gained men

he won them altogether, and he guided them with fatherly wisdom and affection. There was always the sense in dealing with him that, although there was depth and substance in him, he could always be relied on.

In thinking over his natural gifts and about their growth under the training of the Church, it must not be forgotten that he was a man of high cultivation and of varied learning, literary and historical as well as theological. He was, moreover, sound and wise in judgment, and endowed with that heroic prudence which is bold enough to make what common-sense would call rash ventures—yes, even to risk everything—in the light of faith.

We might cite as an example of this his deciding to remain in Tokyo during the war with Russia. It made him the object of horrid suspicions on the part of many. I know that some of us who visited him from time to time in those days were often anxious as to the outcome. It may be (though I know literally nothing one way or the other) that this bold venture was a trial even to some of his Japanese disciples. It would not be strange if the fact were so. But it was right, and in daring to do it he gave a noble object lesson on Christian duty in the time of national stress and struggle. I shared in the Easter liturgy in the spring of 1904, and that long service beginning at midnight and lasting till dawn showed how he was esteemed by his Japanese followers. The great church was thronged with Japanese who knew him as the common Father;—no failure in their confidence!

Two points, I should say, stand out notably in his life, altogether apart from an estimate of his work.

One was his absolute fidelity to the Holy Eastern Orthodox Church from which he had received the

missionary episcopate. To her he was instinctively and whole-heartedly loyal. With serious conviction he saw in her Christ's own Agent for the training of individuals in the life of grace, and for the building up of Christ's glorious kingdom. In all the long historic descent of the Church of the Seven Ecumenical Synods he saw that she had ever exemplified the uncreated Wisdom of God, and that under the assured guidance of the Spirit of truth she, and she alone, could satisfy the needs of every age; she, and she alone, could thread her way through the mazes of all questions; she, and she alone, was able to calm the most deeply-troubled hearts.

With most men such a temper would bring stiffness and stolidity, and such devotion to tradition would issue in blind and bitter intolerance. Not so with our great-hearted Shepherd! His wealth of affection, his quick sensitiveness to the feelings of others and his own purity of purpose, opened his eyes to the value of other men's work.

So, then, we reach the other point to which I would draw attention. I mean his generous sympathy for all who name the Name of Christ, his warm heart of love for all for whom Christ died.

Cardinal Newman speaks of sympathy as St. Paul's characteristic gift, and, desiring to follow him (according to his powers and opportunities) chose as his motto "*cor ad cor loquitur*"—heart speaks to heart. It would have been a fitting motto for Archbishop Nicolai; for, with an even (if possible) wider reach, and with a more gracious sweetness, his heart went out to all. In Japan he met every type of missionary, every type of religious and moral teaching, every type of missionary ideal. I believe it is literally and universally true that he found a way of blessing every

honest effort of every servant of God. Very likely logic would fail in trying to reconcile these two positions, but the logic of the heart (that Pascal speaks of) could do it, and so it was impossible that he should not. Whatever his judgment upon systems may have been, he knew that the Holy Spirit was forming Christ in hearts trained in ways quite strange to him. He could see signs of Christ's presence, marks of Christ's Cross.

To give one concrete instance—and one which appeals to me, since I had some share in it as well as advantage from it—he recognized fully the objective validity of Anglican ordinations as satisfying the conditions necessary for the priesthood and for the episcopate, although he was willing to leave the final determination of the matter to the joint action of the Eastern and Anglican bishops “at home.”

Such feelings, however, were but the overflowings of his generous nature, for the special and most intense outpouring of his heart was always for the Japanese people. To the very limit of possibility he was joined with them in mind and heart and will, all but of one blood with them. To the very last he devoted himself to them with fatherly solicitude and watchful tenderness. In this behalf we must note the vast work of translation at which he toiled and over which he kept control. He never dropped his pen until failing, labouring breath and fluttering heart could not longer respond to his will.

I saw him for the last time a few days before his death. He was suffering much from asthma, yet insisted upon rising to greet me. Two or three minutes was as long as I dared to stay, and after kneeling side by side with him for prayer, I rose to go, and he gave me a last embrace and blessing. That last

benediction and his "dear paternal image" will be treasured as a possession forever. Twice again I saw his figure, still in death; once in the private chapel of the episcopal residence, once again, surrounded by weeping thousands, lying silent under the dome he had reared,—silent in the very place whence his voice had so often sounded the note of worship.

Truly he was an Apostle of God, mighty in prayer, faithful and diligent in the one business, rich in grace, abounding in the joy of the Holy Spirit. Thanks be to God for giving him to us in these days when men's hearts are chilled with fear, their minds bewildered. Who can yield to doubt when such as he obey the Spirit's call! *Sursum corda!*

XI.—REV. HENRY STOUT, D.D.*

By J. L. AMERMAN.

Rev. Henry Stout, D.D. was born January 16, 1838. His early years were spent near Raritan, Somerset County, N.J., and here he confessed his Saviour at the age of twenty. His father and one sister made their confession at the same time and his grandfather a few years later. His mother had been a Christian for a long time and we can judge somewhat of the atmosphere of the home from this effect of the mother's prayers, example and teaching, long continued until so many of the household came at length to the point of this confession.

He had studied in the district school, then in the Chester Institute and later in Rutgers College, where

* Taken from The Christian Intelligencer for Feb. 28th, 1912.

he was graduated in 1865, and in the Theological Seminary at New Brunswick during the three years following. Rutgers College gave him the degree of Doctor of Divinity in 1894.

He began to study from a sense of duty, as he thought that he ought to secure for himself an education, and the same sense of duty characterized his whole life. It was so with his choice of missionary service. His testimony was that nothing particularly led him to think of it and no special circumstances favored his so doing. His decision was made during the last year of his seminary course, and was in the face of a distaste for the missionaries' life and work; but having given his life in loving surrender to Christ he was constrained by his sense of duty in his own person to obey the command to go into the world and preach.

Licensed by the Classis of Raritan May 26, 1868, and ordained in the following November, he left home for Japan in January, 1869, arriving in March. In June, 1868, he married Elizabeth G. Provost, who shared with him his devotion to his work until she was called to the heavenly rest on March 2, 1902.

At Nagasaki he entered into the work left by Dr. Guido F. Verbeck, who after years of devoted service there was called to the capital of the Empire. At that time and for several years later, little Christian work could be done in Japan except through the opportunities of individual approach gained by teaching.

Dr. Stout was engaged for three and a half years in government schools. When he succeeded in freeing himself from these he did not entirely give up teaching but held evening classes for young men in his own house at which the Bible was openly and constantly

used as a text-book, while afternoon classes were held for girls by Mrs. Stout for which the attraction was instruction in sewing and other household matters. For nearly twelve years they were the only representatives of our Church at Nagasaki. He was faithful to his conviction of duty through these years of weary waiting for co-workers, and through manifold discouragements and disappointments, until in 1881 the work began to be shared by others, and Dr. Stout was able to organize a theological class of four students, two at least of whom continue to this day as most earnest and effective ministers in the Church of Christ ; and it has been confidently asserted that if Dr. Stout's work at Nagasaki had done no more than to give these men to the Christian ministry this alone would amply justify all the labors of his missionary life.

But this was not all. He was permitted to see the blessing of the Master on his service and that of others in the wide extension of evangelistic work, the establishment of churches, the organization of the Steele Academy and the Jonathan Sturges Seminary, to all of which he gave the best of his powers, and of which their present wide influence and success can not be separated from his devoted labor in laying their foundations. Far removed from the center of the great work in which our own and other missions were united, he had less to do with the organization of the Church of Christ in Japan than many others, but to that Church and all its interests he gave loyal support and he was always a welcome member of every ecclesiastical and missionary gathering which he was able to attend.

He was no recluse. He was social in his inclinations and desires, and as opportunity offered he was

ready to take his part most cheerfully in every proper entertainment and exercise in the community. He was a warm friend of many officers and men of the U. S. Navy who visited the port of Nagasaki. At one time he was the consular agent of our government, not from choice but because there was no other American citizen in the city to whom this office could be wisely entrusted.

Dr. Stout resigned from the service of the Board in January, 1905, and returning home served the churches of Bound Brook and Red Bank, N.J., as their pastor for short periods. But his work was done, and he was called to his reward on February 16, 1912, only a few weeks after his return from Japan whither he had gone for a brief visit. His years of labor are now no more to be remembered. His joy over the wonderful growth of the Lord's Kingdom in Japan is lost in the higher joy of his reward.

XII.—MISS ELIZA TALCOTT

By MISS SUSAN A. SEARLE

On All Saints Day, 1911, another name was added to the list of saints who, entering through the gates into the city, have been gloriously welcomed after years of consecrated service to the Master who redeemed them and made them kings and priests unto God. Miss Talcott's friends did not wait for her translation before canonizing her. For years they had called her "Our Mission Saint Eliza," and she was worthy of the title.

Eliza Talcott was born at Vernon, Conn. May 22, 1836, and entered into rest Nov. 1, 1911, at Kobe,

Japan. She was educated at Miss Porter's famous school in Farmington, Conn., and at the State Normal School in New Britain. Before coming to Japan she had several years of experience in teaching and other years spent in caring for an invalid relative, so that she well prepared to be one of the first two single women sent to Japan by the Woman's Board of the Congregational Churches. She sailed in March, 1873. She was a pioneer in evangelistic work in Kobe and in Tottori, as well as in the Okayama field. She and her associate, Miss Julia E. Dudley, founded the school now known as Kobe College. She did such efficient service in the military hospitals of Hiroshima during the China-Japan war that she has since been widely known as the Florence Nightingale of Japan. For some years she had charge of the evangelistic work in connection with the mission hospital and training school for nurses at Kyoto. At another time she spent two years and a half in work for the Japanese in Hawaii. The last nine years of her life here were given to the work of the Kobe Woman's Evangelistic School.

So much has been written of her these last months that it is not easy to say anything new in appreciation of her life and work. The writer's earliest memories of her are of the last weeks before she returned to America for her first furlough. She had been nearly eleven years in Japan, and her sister, who had come two years before to accompany her home, was growing impatient at the long delay. But there was never a trace of impatience in Miss Talcott's manner. The series of farewell meetings, the long calls from those whom she had helped in the past and who were eager for further counsel before she left the country, the carrying till almost the last day before

sailing of many details of school work that she might make things as easy as possible for the inexperienced women who were to take charge of the school in her place;—all these and many other interruptions which threatened to make necessary a postponement of the date of sailing, were accepted as part of the day's work and gave constant evidence of the

“—heart at leisure from itself,
To soothe and sympathise.”

which was ever one of her most distinguishing characteristics.

There was time one day for a twilight walk with the new teacher, during which sundry gentle suggestions were given almost with diffidence, but accepted and treasured with admiring awe of the veteran worker who at such a time had leisure to think of the needs of the beginner.

“Without haste, without rest.” Was there ever a better exemplification of this combination than Miss Talcott? Absolutely untiring she seemed in the work to which her life was given, yet never violating Japanese etiquette by being in a hurry. The person she wanted to see was always the person who wanted to see her. No need presented to her was ever an interruption. To do the next thing quietly and simply was her constant habit. There was never with her any of the bustle and confusion in which some of us find ourselves when the multiplicity of apparent duties and the brevity of time press upon us. She might have quoted to us Ruskin's statement “God always gives us strength enough and sense enough for what He wants us to do, and if we either tire ourselves or worry ourselves it is our own fault,”—but she never did, she only *lived* it. This quiet steadiness may have been the secret of the prolongation of her

efficient service for more than five years beyond the allotted three score and ten. Women twenty years her junior were unable to keep up with her.

She gave *herself* unstintedly to every soul that came within the reach of her unselfish sympathy, and she was able thus to give herself in an influence that touched and moulded many lives because she was so filled with the Christ Spirit.

Evangelistic work was to her the great business of the missionary, but she had no narrow conception of its meaning. Whatever kind of work she undertook,—and she was set to do an unusual variety during the more than thirty-eight years of her connection with the Mission,—became a means of winning souls for Christ. Whatever the point of contact with anyone whom she met, the circumstance was but an opportunity for presenting Christ to that person.

One important source of her influence over others was the fact that she *believed* in people. She expected them to be and to do their best, and the expectation inspired them to high endeavor and made them ashamed to disappoint her.

Some one has said : “ Personal evangelism was the deep-toned note in all the music of her life,” and it is eminently fitting that her Japanese friends, in planning for a suitable memorial, should have chosen to perpetuate her influence by providing for the support of a Bible woman who, having graduated from one of the schools into which Miss Talcott had put so much of her life, should carry on her work through the years.

XIII.—REV. WILLIAM PATILLO TURNER

By J. C. CALHOUN NEWTON

William Patillo Turner was born in the State of Georgia, U.S A., the 6th of April, 1864, and died the 10th of March, 1912, in the city of Hiroshima, Japan.

His sudden and unexpected death has brought sorrow to a wide circle of friends in Japan and in the United States. Though for many years not a man of robust health, there was not the slightest premonition of his approaching end.

It being Sunday morning he took charge of the Sunday School at the Hiroshima Girls' School of which he was chaplain, attended church service, returned home and was sitting with his family at table, when he was suddenly taken ill and within forty-five minutes expired.

Mr. Turner was educated in the schools of his native and beloved Georgia, graduating from Emery College. The noted Dr. Aticus G. Haygood and Dr. now Bishop Warren A. Candler, were the successive presidents during young Turner's residence in the college.

It is easy to see how such strong personalities as those two masters were would impress themselves upon the quickly responsive mind such as the young man had. His career as a college student was highly creditable. He showed marked gifts even as a student for clear and forcible writing and was elected chief editor of the College Monthly.

Nor should his early religious training and experience be overlooked. Born of godly parents he was brought up in the teachings and usages of Methodism and in his early years was converted and received into the Methodist Episcopal Church South.

In 1891, he was moved to come to Japan and was at first engaged as a teacher in the government schools under the auspices of the Young Men's Christian Association. Two years afterwards, he entered the Southern Methodist Mission spending three years teaching in the Palmore Institute and the Kwansei Gakuin. In both of these schools, founded by the Southern Methodist Mission, he rendered faithful and efficient service. He never lost his interest in the young.

In 1896, he entered what is denominated the evangelistic field. About this time, he was married to Mrs. Alice Burke of Chicago. Of this happy union were born three children, all of whom with their mother survive.

Mr. Turner's first mission station in the evangelistic field was Uwajima on the south west coast of Shikoku, and it was well nigh his only one, for he remained in Uwajima without change for fourteen years. His missionary labors were not, however, confined to the town, but embraced a large district of towns and villages. In fact, his parish included a population of about half a million, and no other foreign missionary lived in all that section, and indeed, for a good while, there was no regular Japanese pastor in that region.

It was in the evangelistic field that Mr. Turner found his greatest delight, and the best place to develop and use his best gifts. A versatile man, there was no line of Christian service but that in it he made himself felt for good. His heart was stirred by the thought of the multitudes who had never heard the message of salvation, and he became active in extensive evangelization, seizing such opportunities as the great festivals when large crowds were coming and going,

or going into the distant towns and villages preaching the Gospel. He realized also the need of training the native church and developing a competent native ministry. So much of his attention was devoted to the churches which were under his care. His broad common-sense views were impressed on all his churches, and many a Japanese preacher will carry with him through life, impressions and ideas in practical matters which he received from Mr. Turner. The development of financial methods, adapted to the conditions of the churches was a subject of great concern to him.

By practical illustrations he showed the churches how to impress themselves upon the community. He made a careful study of social conditions and did what he could to induce not only Christians but all the Japanese to follow in the best ways. As an illustration of this point, he saw the lonely condition of many old women, and one Christmas-day made a general invitation to all the old women of the town to come to a dinner which he had prepared for them. The Ladies' Aid Society took it up and now the dinner for the old ladies on the twenty-fifth of every month is a feature of their charitable work.

All the industries of the people attracted his attention, and he was helpful to them in giving suggestions and advice in their varied lines of industry. The people in and about Uwajima will, to the end of their history, be enjoying fruits and vegetables, the seeds of which were first imported by him. This may also be considered a symbol of the good seed he sowed in many hearts.

It was perfectly natural for him to give advice and criticise mistakes ; his criticisms were often sharp, but they were always based on careful observation and

accurate knowledge, and given with a heart full of love, so that they did not anger, but edify those for whom they were intended.

He believed in the free and abundant use of printer's ink. As a writer he made himself felt both in English and the vernacular papers. He was a frequent correspondent to the Japan Mail, and Will. Patillo's letters were read and commented on by many men of widely different views, for he never wrote on any but the living questions of the day. He had a way of going right to the point and carrying illumination and conviction. In the same convincing and enlightening style he often wrote in the vernacular papers of Uwajima. Notably, when a prominent teacher attacked Christianity in the press, he responded in a way that brought on quite a controversy. He entirely silenced the guns of his antagonist, and the latter came to seek his acquaintance and personally acknowledged himself defeated.

He gave much attention to the distribution of tracts and the sale of Bibles and good books in general. He was especially active in Sunday School work, in teaching classes, training teachers and in giving general directions to the Sunday Schools. It was largely through his influence that the Uwajima Sunday School became what is recognized as the model school in Japan. He used his voice and his pen to interest others in work for the children and young people.

With all his tact and versatility, that which most influenced those who knew him was *the man*. There are two sayings of our Savior which characterize him better than any words we can use: "Behold an Israelite indeed in whom is no guile"; and "Blessed are the pure in heart for they shall see God." He

was always perfectly frank in all his sayings and doings, and every one knew it. When he had expressed himself we knew just what was in his heart. A man of very strong convictions and forceful in the expression of these convictions, he was always ready to accord to others the same privilege.

It was at our last annual meeting that he quoted and commented on Matt. 5:8, and showed by his earnest words from the depths of his heart that it reflected his real Christian experience.

In the year 1911, having been transferred to the city of Hiroshima and appointed one of the Mission superintendents and chaplain of the large Girl's School in that city, he labored in these new capacities for only a few months, but short as the time was he evinced the same keen interest in his work as in his former and different lines of missionary service.

It was fitting that the funeral service should be held in the chapel of the Girls' School where he had been the chaplain. And it was both befitting and gratifying that several of our Japanese ministers, his friends or former co-laborers were able to be present, and participate in the memorial to him whom they honored and loved.

The Reverend W. R. Weakley representing the missionaries and the Rev. M. Mito, representing the Japanese Church made the principal addresses at the funeral. Besides the missionaries in and around the city of Hiroshima who were all present irrespective of denominational lines, there was a large congregation of Japanese assembled to pay respect to their friend and teacher so suddenly taken from them, or to shed sympathizing tears with the wife and children so suddenly and unexpectedly bereaved.

The shock of astonished grief that first fell upon all

who knew Mr. Turner, recovered itself sufficiently to seek for Nature's symbols of comfort and joy by presenting beautiful flowers in profusion.

But better than flowers, was the divine service so feelingly and reverently conducted by the Rev. T. W. B. Demaree and others, in which faith, resignation, gratitude and hope were freely mingled and fittingly expressed.

The next day, the interment took place in the Kasugano foreign burial ground at Kobe, according to the simple and impressive rites of our Book of Discipline. Among others present at the graveside and participating, was Bishop Y. Honda who had come back by rail from Okayama in order to be present and express his respect and sympathy.

Besides these funeral services, fitting tribute was paid to our beloved friend at the memorial service held for him and Dr. Sasamori, at the recent session of the West Japan Conference of the Japan Methodist Church held in Nagasaki.

APPENDIX I

THE ELEVENTH GENERAL MEETING OF THE CONFERENCE OF FEDERATED IN JAPAN

By J. L. DEARING

The Eleventh General Meeting of the Conference of Federated Missions in Japan was held in the Sukiwabashi Church, Kojimachi-ku, Tokyo, on January 3rd and 4th, 1912.

Forty members of the Committee were present together with some sixty members of the sub-committees and friends. It was the most largely attended meeting in the history of the Conference.

The opening session was called to order at ten o'clock by the Chairman, Rev. E. H. Van Dyke, D.D., who called on the Rev. James H. Ballagh D.D., to offer the opening prayer.

The Secretary, Rev. John L. Dearing, D.D., then presented his report as follows:—

Report of Secretary The Change in the Constitution of the Conference of Federated Missions which has been approved by all the Missions represented, except one, has made possible a very considerable increase in the membership of the Committee. The number of full members has been increased from 21 to 41. The American Baptist Foreign Mission Society becomes entitled under the new rule to three members and has added the name of Rev. J. L. Dearing, D.D. to their list. In like manner the American Board of Commissioners for Foreign Missions has added Rev. Hilton Pedley, the Church Missionary

Society has added Miss R. D. Howard, the Methodist Episcopal North Mission has added Rev. D. S. Spencer, D.D., the Disciples of Christ Mission has added Rev. A. W. Place, Presbyterian South Mission has added Rev. H. H. Munroe, Reformed German has added Rev. Christopher Noss, and the Southern Methodist Mission has added Rev. W. P. Turner.

The following Missions have become entitled to representation by full members who have been duly elected as follows: Reformed Dutch, South Japan Mission, Rev. A. Pieters, American Christian Convention, Rev. C. P. Garman, Church of England, Canada, Rev. C. H. H. Shortt, Evangelical Association, Rev. J. S. Umbreit, Lutheran Mission, Rev. J. M. T. Winther, United Brethren, Rev. J. Cosand, Woman's Union Mission, Miss S. A. Pratt, Y.M.C.A., Mr. G. M. Fisher.

The Free Methodist Mission and the Hepzibah Faith Mission have joined the Federated Missions, the former sending as their representative on the Committee Rev. E. S. Cooper, and the latter the Rev. F. L. Smelser.

The other changes in the membership are as follows: Rev. Gideon Draper takes the place of Dr. Julius Soper of the Methodist Episcopal North. The Dutch Reformed Mission, North Japan, has appointed Rev. E. Rothsay Miller to take the place made vacant by the death of Dr. Wyckoff. The Presbyterian Mission has elected Rev. W. T. Johnson in place of Rev. H. Brokaw. There are at present two corresponding members.

ROLL OF FULL MEMBERS OF CONFERENCE OF FEDERATED MISSIONS

American Baptist Foreign Mission Society:—Rev. R. A. Thomson, Rev. W. B. Parshley, D.D., Rev. J. L. Dearing, D.D.
 American Board of Commissioners of Foreign Missions:—Rev. D. C. Greene, D.D., Rev. S. L. Gulick, D.D., Rev. Hilton Pedley.
 American Christian Convention:—Rev. C. P. Garman.
 Church of England (Canada):—Rev. C. H. H. Shortt.
 Church Missionary Society:—Rev. George Chapman, Rev. W. P. Buncombe, Miss R. D. Howard.

- Disciples of Christ :—Rev. P. A. Davey, Rev. A. W. Place.
 Evangelical Association :—Rev. J. S. Umbreit.
 Free Methodist :—Rev. S. E. Cooper.
 Hepzibah Faith Mission :—Rev. F. L. Smelser.
 Lutheran Mission :—Rev. J. M. T. Winther.
 Methodist, Canadian :—Rev. D. R. McKenzie, D.D., Rev. D. Norman.
 Woman's Board :—Miss M. A. Robertson.
 Methodist Episcopal North :—Rev. Gideon Draper, Rev. D. S. Spencer, D.D.
 Woman's Board :—Miss M. A. Spencer.
 Methodist Episcopal North (West Japan) :—Rev. F. Herron Smith.
 Methodist Episcopal South :—Rev. J. C. C. Newton, D.D., Rev. W. P. Turner.
 Methodist Protestant :—Rev. E. H. Van Dyke, D.D.
 Presbyterian :—Rev. D. Thompson, D.D., Rev. J. G. Dunlop, Rev. W. T. Johnson.
 Presbyterian, South :—Rev. W. C. Buchanan, Rev. H. H. Munroe
 Reformed Dutch (North Japan) :—Rev. E. Rothsay Miller.
 Reformed Dutch (South Japan) :—Rev. A. Pieters.
 Reformed German :—Rev. D. B. Schneder, D.D., Rev. Christopher Noss, D.D.
 Southern Baptist Convention :—Rev. G. W. Bouldin.
 Society of Friends :—Gurney Binford.
 United Brethren :—Rev. J. Cosand.
 Woman's Union Mission :—Miss S. A. Pratt.
 Y. M. C. A. :—G. M. Fisher.

CORRESPONDING MEMBERS

British and Foreign Bible Society :—F. Parrott, Esq.

The following members of sub-committees were also present. Rev. H. B. Benninghoff, Rev. B. Chappell, D.D., Rev. H. E. Coleman, Miss Ruth Davis, Rev. H. K. Faust, Ph. D., Rev. G. W. Fulton, D.D., Rev. A. D. Hail, D.D., Rev. C. K. Harrington, D.D., Rev. J. P. Haugh, Miss J. L. Howie, Rev. William Imbrie, D.D., Rev. H. M. Landis, Rev. J. H. Pettee, D.D., Mr. G. W. Phelps, Mr. W. M. Vories.

Report of Treasurer The Report of the Treasurer, Rev. P. A. Davey, was then presented and was referred to the Auditing Committee.

CONFERENCE OF FEDERATED MISSIONS IN JAPAN IN ACCOUNT
WITH P. A. DAVEY, JANUARY 1ST, 1912

Cr.

By Balance from 1910 (General)	¥ 42.71
" " " (Special)	530.81
" Pro Rata Membership Assessment arrears, 1910 ...	75.00
" " " " 1911... ..	510.00
" Corresponding Membership Donations	100.00
" Donations on account of Christian Literature ...	4,233.74
" Sale of the Christian Movement by the Methodist Publishing House in part	121.56
" Donations on account of the Exploitation Com- mittee	130.55
" Donations on account of the National Sunday School Association... ..	498.10
" Interest	12.00
Total... ..	¥6,254.47

Dr.

To Traveling Expenses of Members to the Conference, Lunches, etc.	¥ 291.11
" Christian Movement Publication, 1911	742.39
" National S. S. Association	655.00
" Translation	375.00
" Sub-Committee Expenses	52.08
" Incidentals	7.50
Total... ..	¥2,123.00

N.B.—After deducting ¥128.60 for N. S. S. Association and
¥130.55 for Exploitation Committee the net balance in the
General Account is ¥3,872.24.

P. A. DAVEY.

The Secretary presented the report of the Executive Committee for the past year together with a Provisional Program for the meetings of the Conference which was adopted.

On behalf of the Executive Committee
Report of Execu- the Secretary would report as follows:—
tive Committee The Executive Committee has held seven
meetings during the year, as follows Jan. 16th, Feb. 8th,
May 15th, June 29th, July 31st, Sept. 1st and Nov. 13th.

At the meeting of Jan. 16th the minutes of the Annual Meeting of the Conference of Federated Missions were read and corrected and their printing ordered. Mr. Davey was reappointed as our representative on the National Sunday School Association.

Messrs. Benninghoff, Dearing and Place were appointed a Committee to co-operate with the Trustees of the Tokyo Grammar School in trying to put it on a first-class basis.

Messrs. Coates, Greene and Wyckoff were reappointed as advisory Committee to Miss Abe's school for the study of Japanese.

Messrs. Van Dyke and Howard were appointed a Committee to consider the recommendations of the Address of Dr. Schneder at the last Conference and to present some plan in harmony with the resolutions adopted at the last Conference regarding this matter.

At the Meeting of Feb. 8th Rev. A. K. Reischauer was appointed to Dr. Wyckoff's place on the Language School Committee.

Rev. E. H. Van Dyke was appointed as our representative on the Board of Control of the Japan Temperance Society.

Miss S. L. Howie was added to the Committee on Industrial Welfare.

Dr. Thompson and Mr. Buncombe were appointed to prepare a statement of appreciation of the work of Dr. M. N. Wyckoff. The following statement was subsequently prepared:—

The Executive Committee of the Federated Missions desire to place on record their sense of the great loss they have sustained in the death of their friend and Secretary, Dr. Martin Wyckoff.

When Mr. MacNair resigned the post of Secretary to the Co-operating Missions Committee in 1909, Dr. Wyckoff cheerfully consented to undertake the post and during the last two years has ungrudgingly devoted time and strength in the duties of that office. The secretaryship involved a large amount of responsible work, and very considerable correspondence.

It also needed a great deal of tact and wisdom in dealing with the many problems which arose in connection with the work, not only at the time of the annual meetings, but all through the year.

All this Dr. Wyckoff performed with great judgment and in such a way that the Committee always felt that every thing left in his hands to carry through was perfectly safe.

The duty of making arrangements for the annual meetings practically all fell to him, and the comfort and ease with which the meetings passed was a testimony to the foresight and care of the secretary.

One of his duties at the annual meeting this year was the collection of details and preparation of the report on necrology, i.e. memoirs of those who had passed to higher service during 1910.

His report contained notices of fourteen of our follow-workers. We little thought that he himself would be the first to be added to the list in the New Year.

We desire to tender our sincerest sympathy to Mrs. Wyckoff and her family and to the Mission to which he belonged.

Signed on behalf of the Executive Committee.

D. THOMPSON.

W. P. BUNCOMBE.

The following Committee was appointed as a Committee on Distribution of Forces, the same to report at the next session of the Conference of Federated Missions: Revs. G. W. Fulton, D.D., D. B. Schneder, DD., D. R. McKenzie, D.D., R. A. Thomson, Rt. Rev. Bishop Lea, H. B. Newell, D.D. with power to add to their number.

May 15th Messrs. Davey and Howard were appointed a Committee to organize a S.S. Foreign Auxiliary if after conference with the representatives of the Japanese Association it seemed advisable to do so.

Rev. J. L. Dearing, D.D. was elected Sec. to fill the vacancy caused by the death of Dr. M. N. Wyckoff.

June 29th the business was chiefly reports of progress of

various Committees and especial consideration of the work of the Committee on Distribution of Forces.

Rev. J. L. Dearing, D.D. was asked to act as Editor-in-Chief of the Christian Movement for 1912, associating with himself Drs. Greene, G. W. Fulton, D. B. Schneder, and G. M. Fisher, Esq.

The meetings of July 31st and Sept. 1st were held at Karuizawa where all but two of the Committee were summing.

The meeting was called to consider resolutions presented to it by the Karuizawa Union Church and by the Conference conducted by J. Campbell White at Karuizawa July 17-19, 1911. The Committee took the following action in view of the resolutions received :—

Resolved:—That the Executive Committee endorses in general the idea of exploiting mission work in Japan as proposed by the resolutions of the Union Church Committee and the Conference held by Mr. White in Karuizawa July 17-19, 1911. And Resolved, That we hereby appoint a Committee of five to investigate the feasibility and method of carrying out these plans suggested as well as to consider methods of securing funds for the same, said Committee to report to the Committee of Federated Missions at its Meeting in January 1912.

Voted to appoint as this Committee Dr. G. W. Fulton, Chairman, and Messrs. Ostrom, Spencer, Phelps and Ryerson.

Further Resolved:—That we endorse in general the plans proposed by the Committee of the Karuizawa Conference for the promotion of Bible Study and we further request these same brethren, Messrs. Fulton, Coleman and McCall, to continue as a Committee to carry on further investigations along these lines to report at the Conference of Federated Missions at their meeting in January 1912.

At the meeting of Sept. 1st it was stated that the Committee appointed at the previous meeting was desirous of proceeding more rapidly with its work of advertising mission work in Japan than was possible under the former resolutions. After

lengthy discussion it was voted that the Committee be authorized to proceed at once with the preparation of a pamphlet on Japan and with a series of post cards on Japan provided that they can finance the matter so as not to involve the Federated Missions.

The Meeting of Nov. 13th was chiefly occupied with preparations for that annual Conference. Messrs. Dearing and Howard were made a Docket Committee and the time and place of the meeting were passed upon together with other routine business.

The Chairman appointed as Auditing Committee Rev. J. G. Dunlop and Rev. D. Norman.

The Nomination Committee was also appointed as follows:—Revs. D. B. Schneder D.D., W. B. Parshley, D.D., H. Pedley, George Chapman, and W. P. Turner.

The Committee on Christian Literature presented its report in two parts; Mr. G. M. Fisher presented a review of recent literature.

Following this Bishop Cecil conducted a twenty minutes devotional service.

The second part of the Report of the Committee on Christian Literature was then presented through Rev. S. L. Gulick, D.D.

The Conference adjourned at 12.30 for lunch and assembled again at 2 o'clock P.M. when Rev. Christopher Noss, D.D. conducted the devotional service. This was followed by the annual address of the Chairman, Rev. E. H. Van Dyke, D.D. who discussed the problems which are confronting us as a Conference. Following this address the report of the Committee on Christian Literature was continued and Rev. S. L. Gulick, D.D. presented the second part of the report. As it appeared that a sufficient number of financial pledges had been secured to warrant the Committee in proceeding with its work the following resolutions were presented and adopted:—

RESOLVED:

- I. That the Committee on Nominations be requested

to make the necessary nominations for this permanent Committee.

II. That the incoming Executive Committee of these Federated Missions be instructed,

- (1) To report to the Japanese Church Federation:
 - (a) The organization of this permanent Committee:
 - (b) The funds at its disposal and its tentative plans of work:
- (2) To invite the Japanese Church Federation to arrange for a Permanent Committee of nine to co-operate with our Permanent Committee of nine and,
- (3) To invite the Japanese Church Federation to arrange for the support of a Japanese to devote his entire time to this work in co-operation with the foreigner provided for in the Mission Federation plan, and also to secure contributions.

III. That on the acceptance of the above invitations by the Japanese Church Federation, the incoming Executive Committee shall duly arrange for the first session of this joint Committee, to which shall be left the decision of all questions in regard to,

- (1) The official name and organization of the joint Committee:
- (2) The appointment of the Japanese and foreign Secretaries subject to the approval of the respective Federations or their Executive Committees, and the determination of their duties and responsibilities:
- (3) The specific forms of work to be undertaken:
- (4) The administration of all funds contributed for the work of the joint Committee.

IV. That pending the complete organization of the joint Committee on Christian Literature and the election of its permanent officers, our permanent Committee be instructed to organize temporarily and provide,

- (1) That reports of these actions be made to the supporting Missions and Boards ;
- (2) That the Missions be asked to make applications to their Boards for appropriations for the coming year.
- (3) That Missions having membership in the Federated Missions but not yet co-operating in this Christian literature work, be earnestly invited to do so.
- (4) That in case it prove impracticable, within a reasonable time, to organize the Joint Committee, the Permanent Committee on Christian Literature be instructed to proceed with such literary work as it may deem feasible.

V. That the Permanent Committee on Christian Literature be authorized to seek financial aid from the International Missionary Education Society, and other similar bodies if they deem it advisable.

Resolved: That this Conference of Federated Missions hereby expresses its thanks to the United Brethren Mission for their generous action in providing sufficient funds to make possible the organization of the Permanent Committee on Christian Literature at this time.

Rev. D. Thompson, D.D. was asked to lead the Conference in prayer.

It was voted that the hour of adjournment in the afternoon should be 5.30 P.M.

Committee The report of the Committee on Eleemosynary **Reports** Work was presented by Rev. J. H. Pettee, D.D.

Rev. H.H. Coates, D.D., presented the report for the Committee on Co-operative Evangelistic Work.

The Committee on Bible Study reported through Rev. H. E. Coleman and after some discussion the following was voted :

Resolved that the Nominating Committee be requested to nominate nine persons to serve as the Committee on Bible Study. Its duty for the coming year shall be to consider and prepare plans for Bible Study which shall be presented to the Federated Missions at their Annual Meeting of

1913. If in the interval it shall seem desirable to undertake other forms of work it is authorized to do so, subject to the approval of the Executive Committee of the Federated Missions. Voted to Adjourn.

January 4th. The Conference was called to order by the Chairman and Rev. A. D. Hail, D.D., led in opening prayer.

After considerable discussion upon various resolutions brought before the Conference Rev. W. C. Buchanan conducted the devotional services.

The remainder of the morning was given to the Committee on Distribution of Forces who reported through their Chairman, Rev. G. W. Fulton, D.D.

Adjourned at 12.30 for lunch.

Conference was called to order at 2 P.M. when Rev. H. H. Munroe offered the opening prayer.

Dr. Fulton then concluded his report on Distribution of Forces.

A motion of Rev. J. C. C. Newton, D.D., regarding the American Press was introduced and was referred to the Publicity Committee.

Mr. G. M. Fisher gave a brief explanation of the various maps and charts which hung upon the walls.

The recommendations of the Committee on Distribution of Forces were then presented and adopted.

It was voted to refer the matter of publishing the Report of the Committee on Distribution of Forces to the Executive Committee.

A devotional service was conducted by the Rev. S. E. Cooper.

The Committee on Speakers from Abroad had no report to present.

The Committee on Educational Work reported through Rev. A. K. Reischauer and after discussion their recommendations were tabled.

Rev. H. M. Landis reported for the Committee on Statistics.

It was voted to refer questions relating to the work of gathering statistics to the Executive Committee.

On account of lack of time it was voted that the report of the Committee on Industrial Welfare be taken as read.

The report of the Committee on **Uniform Course of Study** was presented by Rev. G. F. Draper. The following recommendation was adopted :—

We desire that this Course which, although not yet perfect, represents the mature judgment of your Committee should on the recommendation of this Conference be adopted by all the Missions working in Japan, and as a practical step towards this end, we recommend that this Conference appoint a Board of five Examiners responsible for conducting the examinations and issuing certificates to the successful candidates. The recommendations of the Committee were referred to the Executive Committee to carry out.

Rev. H. H. Coates, D.D., presented the report for the **Language School** Japanese Language School for Foreigners, and it was voted that the same Board of Examiners to be appointed in accordance with the recommendation of Committee on Uniform Course of Study should also serve as a Board of Examiners for the Tokyo School for Language Study.

Dr. D. C. Greene reported on behalf of the Tokyo School for Foreign Children.

The Report of the Committee on **Education** Work was then taken from the table and it was voted as follows :—

Resolved that the Conference of Federated Missions endorse in general the enterprise set forth in the statement regarding Higher Christian Education prepared by a special Committee appointed by the Christian Educational Association of Japan, and request the Mission Boards in America and Europe as well as the home constituencies to give a hearty support to this proposed undertaking which is looking towards the development of higher Christian Education and especially the establishment of a Christian University in this Empire.

Necrology The Conference then stood while the Secretaries read the following names of Missionaries to Japan who have died during the year:

NAME	DIED IN	DATE
Prof. Martin Nevius Wyckoff, Sc. D.,	Tokyo	Jan. 27, 1911
Mrs. Arthur Lloyd,	Vancouver	Aug. 6, "
Mrs. May Rogers Bertels,	Pacific Grove, Cal.	Apr. 29, "
Rev. John H. DeForest, D.D.,	Tokyo	May 8, "
Miss Katharine A. Dodge,	Philadelphia	May 16, "
Miss Mary A. Danforth,	Colebrook, N. H.	May 28, "
Mrs. Clara Sands Brand,	Tokyo	July 2, "
Rev. John E. Hail,	Asamayama	Aug. 15, "
Rev. James Curtis Hepburn, D.D., LL.D.,	East Orange, N. J.	Sept. 21, "
Prof. Arthur Lloyd,	Tokyo	Oct. 27, "
Miss Eliza Talcott,	Kobe	Nov. 1, "

"These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

Officers Rev. William Imbrie, D.D., then led in prayer.

The following report was presented by the Nominating Committee through its Chairman, Rev. D. B. Schneder, D.D. which was unanimously adopted and the following officers were elected for the coming year.

Chairman:—Mr. G. M. Fisher.

Vice-Chairman:—Rev. D. R. McKenzie, D.D.

Secretary:—Rev. J. L. Dearing, D.D.

Treasurer:—Rev. P. A. Davey.

Executive Committee:—Mr. G. M. Fisher, Rev. E. H. Van Dyke, D.D., Rev. D. S. Spencer, D.D., Rev. D. C. Greene, D.D., Rev. W. P. Buncombe, Rev. D. Thompson, D.D., Rev. J. L. Dearing, D.D., Rev. P. A. Davey.

Committee on Christian Literature:—

1st year. Rev. William Imbrie, D.D., Rev. George Chapman, Mr. G. M. Fisher.

2nd year. Rev. S. L. Gulick, D.D., Rev. E. N. Walne, D.D., Rev. J. M. T. Winther.

3rd year. Rev. A. D. Berry, Rev. Christopher Noss, D.D., Rev. J. C. C. Newton, D.D.

Committee on Speakers from Abroad:—Rev. B. Chappell, Rev. J. L. Dearing, D.D., Rev. D. C. Greene, D.D., Rev. R. A. Thomson, Rev. F. Herron Smith.

Committee on Eleemosynary Work:—Rev. J. N. Pettee, D.D., Rev. J. Cosand, Rev. D. R. McKenzie, D.D., Miss M. Bauernfeind, Miss Ruth F. Davis.

Committee on Educational Work:—Rev. A. K. Reischauer, Rev. S. H. Haden, Bishop H. St. George Tucker, Rev. A. W. Place, Rev. A. D. Berry, Rev. H. B. Benninghoff, Rev. F. A. Lombard, Miss I. S. Blackmore, Rev. F. Herron Smith.

Committee on Statistics:—Rev. H. M. Landis, Rev. D. S. Spencer, D.D., Rev. A. T. Howard, D.D., Rev. H. J. Hamilton, Mr. J. F. Gressitt, Rev. A. N. Stanford.

Committee on Industrial Welfare:—Rev. H. E. Coleman, Rev. P. A. Davey, Rev. A. K. Faust, Ph. D., Rev. A. D. Hail, D.D., Mr. W. M. Vories, Miss J. M. Holland.

Tokyo School for Foreign Children:—Rev. D. C. Greene, D.D., Rev. H. B. Benninghoff, Rev. A. W. Place.

Committee on Temperance:—Rev. E. H. Van Dyke, D.D., Rev. B. Chappell, D.D., Mr. Gilbert Bowles.

Committee on Distribution of Forces:—Rev. G. W. Fulton, D.D., Rev. D. B. Schneder, D.D., Rev. D. R. McKenzie, D.D., Rev. J. T. Hamilton, Rev. G. F. Draper, Rev. J. N. Pettee, D.D., Mr. G. M. Fisher, Rev. R. A. Thomson.

Committee on Publicity:—Rev. H. C. Ostrom, Rev. D. S. Spencer, D.D., Rev. W. P. Buncombe, Miss Ruth F. Davis, Rev. A. N. Stanford, Rev. Hilton Pedley, Rev. H. V. S. Peeke.

Committee on Bible Study:—Rev. H. E. Coleman, Rev. A. Oltmans, D.D., Rev. S. Heaslett, Rev. A. Pieters, Rev. H. H. Coates, Rev. C. B. Olds, Rev. H. B. Benninghoff, Mr. George Gleason, Rev. D. B. Schneder, D.D.

Committee on S. S. Work:—Rev. P. A. Davey, Miss Lavinia Mead, Miss A. L. Howe, Rev. W. J. Callahan, Rev. H. W. Myers, Rev. J. G. Dunlop.

**Reports of
Committees**

The Report of the Auditing Committee was presented by Rev. J. G. Dunlop. The Auditing Committee would report that it has ex-

amined the accounts of the Treasurer, compared them with the vouchers and found them correct.

Rev. P. A. Davey presented the Report of the Sunday School Association Committee and the recommendation of the Committee was adopted and referred to the Nominating Committee: Resolved that with the object of better organizing and co-ordinating missionary activity in Sunday School work and bringing about a vital co-operation between all the Sunday School forces in Japan the Conference establish a Standing Committee on Sunday School Work.

Rev. E. H. Van Dyke, D.D., reported in regard to the risks in the transfer of Shadan property and the matter was referred to the Executive Committee for further investigation and action.

The report of the Editor of the Christian Movement, Rev. D. C. Greene D.D., was received and a standing vote of appreciation of the services of Dr. Greene in getting out the seven issues of the publication for which he has been responsible was taken.

The report of the Publisher of the Christian Movement, Rev. D. S. Spencer, D.D. was taken as read.

It was voted that the question of seeking some arrangement by which the JAPAN EVANGELIST should be vitally related to this Conference be referred to the Executive Committee.

The Report of the Publicity Committee was presented by Rev. G. W. Fulton, D.D., and the following recommendations of the Committee were adopted:—That the work of the Committee be continued;

That the number of the members be increased from five to seven persons, that at least five of these reside in or near one centre and that at least one member of the Committee be a woman.

It was voted that the consideration of matters of new business relating to a proposed Summer School for new missionaries and the question of extending an invitation to Rev. W. W. White to visit Japan be referred to the Executive Committee.

It was voted that the incoming Executive Committee be instructed to consider methods of expediting the transaction of business of the session of the Conference.

Voted to adjourn after singing the Doxology and closing prayer by Rev. J. C. C. Newton, D.D.

APPENDIX II

A PARTIAL LIST OF ELEEMOSY- NARY INSTITUTIONS UNDER CHRISTIAN DIRECTION*

By J. H. PETTEE

ABBREVIATIONS

b—boys	incorp.—legally incorporated
budg.—budget	m—men
ch.—church	mat.—matron
Chrs.—Christians	organ.—organized
f—founder	rel.—religious instruction
for.—foreign	s—superintendent
fur.—furi kae cho	tel.—telephone
g—girls	val.—value
grads.—graduates	w—women
in.—inmates	y—yen

I.—ORPHANAGES

Sumire Gakko (PANSY SCHOOL) Girls.—83 Bluff, Yokohama, 1873.

Mother St. Mathilde f.

7 w helpers.

Catholic ch.

Uses its own schl.

Mother St. Lutgarde s.

186 in.

Relig. instruc. twice wkly.

* It is earnestly requested by the committee that errors and omissions be reported to James H. Pettee, Okayama, that a complete census may be prepared later.

Grads. become wives of laborers.

Gifts from abroad and earnings of inmates.

Aided by Yokohama foreign residents.

GIRLS' ORPHANAGE.—Sarugaku-cho, Kanda, Tokyo, 1881.

Sisters of St. Paul f.

Sister Joseph s.

76 in.

Gifts from abroad.

Incorp.

Cath. ch.

Relig. instruc. twice wkly.

Its own schl.

Grads. become wives of laborers.

Seibo Gakko (HOLY MOTHER SCHOOL) Boys.—Daimachi, Koishikawa, Tokyo, 1887.

Father Rey f.

Father Demanyelle s.

2 m. 3 w. helpers.

67 in.

Budg. Y 6,000, from abroad.

Incorp. in 1910.

Rec'd Y 206, from govt.

For. control.

Cath. ch.

Relig. instruc. twice wkly.

All Christns.

Uses govt. schls.

Y 1,044, earned by boys as bakers.

Grads. are officials, bakers, carpenters and tailors.

OKAYAMA *Kojiin* (ORPHANAGE).—Okayama, with branches at Osaka and (farm colony 540 acres) Chausuba near Takanabe, Hyuga, 1887.

J. Ishii f and s.

In. 363 b. 171 g. total 534.

Since organ. 2,088.

Budg. Y 25,500.

Val. plant Y 56,000.

Incorp.

Kumiai,

Sund. services.

Decorated with blue ribbon, 1892.

9 m, 13 w helpers, all Christns.

Schl. half day, work half day.

80 of youngest children placed in farmers' homes, adopts cottage, colonizing and placing out systems. Trades, farming, printing and nursing etc.

Govt. grants Y 2,000. *Christian Herald* readers Y 1,769, for. in Kobe Y 903, other for. gifts Y 1,120. bal. from Jap. and earnings.

Hakuaisha.—Kamitsu-mura, Nishinari-gun, Osaka-fu, Tel. 167 Higashi Osaka, Fur. 4,676 Osaka, 1889.

K. Kobashi f.	J. Kobashi s.
U. Hayashi mat.	K. Orima pastor.
135 in.	6 m 9 w helpers.
Budg. Y 8,500.	Endow. Y 5,300.
Val. plant Y 66,000.	Incorp.
125 self-sup. grads.	Govt. grant Y 700.
Epis. Miss.	438 aided since organ.
Receives from Mission Y 1,300.	

KOBE ORPHANAGE.—94 Nakayamate-dori, 8 chome, Kobe, Tel. 1896, 1891.

Hatanaka and others f.	Yano s,
3 m. 5 w helpers,	125 in. b 48, g 77,
Budg. Y 7,789,	All private contrib.
Endow. Y 6,220.	Val. plant Y 29,092.
Incorp. 1892.	Govt. grants Y 700.
Kumiai.	Rec'd 551 since organ.
G, sewing. Boys taught blacksmithing, printing, barbering, and painting.	

AZABU ORPHANAGE.—50 Nagasaka, Azabu, Tokyo, 1892.

W.M.S. of Can. Meth. ch. f.	Miss I. M. Hargrave s.
Mrs. Natsume mat.	G. over 3 yrs.
20 in.	2 w help.
1 two-story bldg.	Incorp.
For. control.	Rel. inst. daily.
S.S. and church.	Use Miss. Girls' sch.
Grads. return to friends, marry or become teachers.	
Budg. Y 800. Y 650. from W.M.S. and private gifts.	
Trained as teachers, servants or Bible wom 60 befriended.	

Purpose of founders to keep institution small, train destitute girls to useful lives.

HERBIE BELLAMY HOME, Girls.—75 Hirosaka-dori, Kanazawa, 1893.

Miss J. L. Howie s.	W.M.S. of Can. Meth. Ch. f.
13 in.	1 helper,
Incorp.	Budg. Y 1,200 rec'd from for.
Rel. instr. daily and Sundays.	Majority become Chrs.
Use govt schls.	40 befriended.
Grads. become teachers, helpers, wives or servants.	
1 grad. earns Y 10. mthly. of which she gives Y 6 to her mother.	

MATSUE *Ikujin*.—48 Kitada, Matsue, Tel. 132, (Home for Aged and Free Lodging House attached to Orphanage), 1896.

H. Fukuda, f and s.	3 m, 4 w helpers.
In. (43 orphans, 6 aged).	Budg. Y 403
Mainly by gifts.	Debt Y 8,500.
Govt. grant Y 600.	Endow. Y 65.
Val. plant Y 14,000.	Make paper boxes etc.
Incorp.	Epis.
164 aided since organ.	
Among grads. 1 preacher, 1 theo. student, 2 teachers, printers, makers of paper boxes. etc.	

BLACKMER GIRLS' HOME.—50 Takata Oimatsu-cho, Koishikawa, Tokyo, 1396.

Univer. Miss. f.	Miss C. M. Osborne s.
4 w helpers.	Supported girls 7 boarders 8
Budg. Y 3,390.	Y 485. from Miss.
Endow. pledged Y 40,000.	Val. of land Y 11,000.
Budg. Y 5,000.	Sup. and contld. by foreigners.
Univ. ch.	Rel. daily and Sundays.
Y. 825 from America, bal. board and tuition.	
Supp. pupils required to teach 2 yrs. or refund money.	

5 yrs. ago a pupil came from worst district in Tokyo, has so developed is now receiving higher training to be fitted for teaching in charity schl. from which she came.

Jomo ORPHANAGE.—149 Iwagami-cho, Maebashi, Tel. 41, Fur. 591 Tokyo, 1902.

6 m and 1 w helpers.	63 in.
Debt Y 1,000.	Endow. 2,479.
Val. plant Y 7,525.	Incorp.
Govt. grants Y 200.	Kumiai.
Rec'd 113 since organ.	Most grads. self-supporting.
H. Kaneko (and others) f and s.	
Beginning to colonize in Hokkaido.	
Budg. Y 4,200 raised by sustaining members' fees and other gifts.	

TOTTORI *Ikujiin* (ORPHANAGE).—Tottori, 1903.

Y. Ozaki f and s,	4 m, 3 w helpers.
In. 46,	Kumiai,
Incorp.	Govt. aid.
Uses pub. schl.	

KANAZAWA ORPHANAGE.—27 Takasho-machi, Kanazawa, 1906.

Rev. D. R. McKenzie f.	S. Aoyama s.
J. Sunbi kantoku.	3 m, 7 w helpers.
97 in.	Budg. Y 7,000.
Supp. by Can. Meth. Miss.	Endow. Y 1,300.
Rec'd 153 since organ.	Y 1,000 endow. given by govt.
Val. plant Y 1,500.	Owned by Miss.
Boys taught to make clogs (geta) umbrellas and brush pens (fude) girls learn sewing.	

SENDAI CHRISTIAN ORPHANAGE.—Sendai, Tel. 543, 1906.

Miss F. E. Phelps f.	Mrs. H. W. Schwartz s.
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M. Mimosa manager. 2 m, 13 w helpers.
 187 in. Budg. Y 9,000.
 Endow. Y 32,000. 7 $\frac{3}{4}$ acres land, 15 bldgs.
 Incorp. Interdenom.
 380 befriended since organ.
 Grant from govt. in 1911 Y 1,200.
 Uses training dep't of Normal schl.
 Grads. apprentices in offices, shops or servants.
 Contrib. from America, thru *Christian Herald* and others
 and Japan.

SHIZUOKA HOME.—183 Yasu-nishii-miya, Shizuoka,
 1907.

R. Emberson & T. Matsui fs. Matsui s.
 1 m, 1 w helpers 45 in.
 Endow. Y 1,113. Govt. grant Y 1,000.
 Aided 54 since organ.
 Val. plant Y 11,564 owned by Miss.
 Budg. Y 4,345, $\frac{3}{4}$ from Canad. Meth. Miss.
 Grads. become lacquer workers, servants, potters and adv.
 students.

TAMBA ORPHANAGE.—Fur. 11,014 Tokyo, 1907.

M. Tsujihara f and s. 3 m, 2 w helpers.
 15 in. Budg. Y 1,050.
 Debt Y 900. Endow. Y 36.
 Val. plant Y 2,600. Kumiai
 Rec'd 22,768 since organ. Most grads. self-supporting.
 Supp. by income of industries, sustaining members' fees
 and special gifts.
 Children trained in cultivation of mulberry trees and silk
 worms and dyeing.

Seseikci Yojoin (ORPHANAGE FOR GIRLS).—11 Nakano-
 cho, Azabu, Tokyo.

9 in. Epis.
 Miss L. Nevile and K. Suehaga s.

Supp. by collections of St. Paul's Guild and other contributions.

OMURA ORPHANAGE.—Omura, Nagasaki-ken.

Miss E. Russell f and s.	2 m, 3 w helpers.
34 in.	Foreign contr.
Meth. Epis. ch.	Rel. daily
26 Christns.	Uses own schl.

Grads. enter homes or marry.
 Budg. Y 1,800 rec'd from America.
 Val. plant Y 2,000 held by *zaidan* (Ins. Co.)
 Inmates taught sewing, embroidery, drawn-work, weaving.

8 Orphanages for Girls in Diocese of Nagasaki.

Catholic Sisters f and s	248 in.
Cath. ch.	

II.—SCHOOLS FOR THE POOR

OKAYAMA *Hakuai Kwai* (PHILANTHROPIC SOCIETY).—
 37 Hanabatake, Okayama, Tel. 1218, 1891.

Miss Alice P. Adams f and s.	5 m 10 w helpers.
Prim. school 66.	Day Nurs. aver. 14.
Congrl.	Govt. (Y 700) and cont.

Endow. Y:1,612.81.
 Sewing students (factory operatives) 28.
 Budg. Y 4,163.80 by Woman's Brd. Miss.
 Inmates, Hospital 2, Dispensary 5988 (during 1911).
 Land owned by Amer. Brd. Shadan, buildings in Miss
 Adams' name.
 Money for dispensary and day nursery given mainly by
 Japanese.

MATSUYAMA NIGHT SCHOOLS (*Ya-Gakko*).—Nagaki-
 machi, Matsuyama, 1891.

Miss C. Judson f.	Mr. S. Nishimura s.
5 m, 4 w helpers.	In. Y 150.

Budg. Y 400. Boston W.B.M.
 Val. land Y 3,500. Budg. Y 2,500.
 Contrld. by local missys. Cong. ch.
 Boys go into business, girls marry.
 Govt. aid Y 200 per yr. since 1909.
 Nightly chapel, Sunday Bible class.
 Prop. held by Amer. Brd. Miss. Shadan.
 Freq. conversions. Toning up of spirit and life. Befriended
 boys 932, girls 873 total 1805.

Nippon Rikko Kwai (Soc. to help to an education promising but poor young men and women).—51 Kago-machi, Koishikawa, Tokyo, Tel. Bancho 1248, Fur. 6881, 1897.

Dr. H. Shimanuki f and s, 10 teach. and officers.
 100 in. Val. plant Y 30,000.
 Incorp. Commer. training.
 850 stud. are Chrs. Uses its own school.
 Held by Com. Indepen. Rikko ch.
 Rel. inst. 1 hr. Bible teaching daily.
 Budg. Y 5,000 from membership fees.
 Grads. are journalists, members of Diet, teachers, bus. men,
 etc. many are abroad, one gone on Antarctic ex. one
 making tour round world without money. Some
 climbed Mt. Fuji in winter, some gave New Year
 party for poor Tokyo students, some opened free
 business schl. for best students of Prim. schls.
 Grants from govt., fees from students, industrial income
 and gifts.

Katei Gakko (HOME SCHOOL).—2617 Sugamo-mura, Kita Toshima-gun, Tokyo, Tel. Bancho 2220, Fur. Tokyo 18,957, 1902.

K. Tomeoka f and s. 7 m, 4 w helpers.
 53 in. Budg. Y 5,924.
 Endow. Y 2,865. Val. plant Y 43,160.
 Incor. in 1906. Govt. grants Y 1,500 yrly.
 Rec'd since organ. 194. Grads. 95, left 22, failures 24.
 Dormitory recently built. Normal Dep't just opened.

Fitting students for charity work.

"*Jindo*" magazine issued monthly.

10 students attending either Univ. or Higher schls.

Airin Jojuku (NIGHT SCHOOL FOR POOR GIRLS), in care of Mrs. C. Kozaki No. 14 Reinanzaka, Akasaka-ku, Tokyo, 1903.

C. Ushioda f,

T. Miura s.

1 m, 2 w helpers.

In. 15.

Kumiai.

Monthly expense Y 10.

Contr. by sustaining members.

1/3 of the 70 grads. become factory girls, rest marry.

Shinai Yochien (KINDERGARTEN FOR POOR CHILDREN).
39 Shimo Kurumazaka-cho, Shitaya, Tokyo, 1907.

K. Goto f and s.

2 w helpers.

60 in.

Budg. Y 684.

Epis.

Aided 200 since organ.

70 grads.

Supported by daily fees (1½ sen) and by monthly gifts of friends.

KOCHI *Jogakkai* (INDUSTRIAL SCHOOL).—Kochi, Tosa.

Miss A. Dowd f and s.

In. 38.

Aided by sale of work of in.

Prop. held by Mission shadan.

Presbyt.

Sewing and housework taught.

Nearly all become Christns.

MIDORI KINDERGARTEN.—50 Takata, Oimatsu-cho, Koishikawa, Tokyo.

Founded by Y.W.C.T.U.

BOYS' INDUSTRIAL SCHOOL.—Nagasaki.

Catholic priests f and s.

20 in.

Cath. ch.

III.—SCHOOLS FOR THE BLIND

YOKOHAMA CHRISTIAN BLIND SCHOOL.—221 Bluff,
Yokohama, 1893.

Mrs. C. Draper f.	Mrs. Van Petten s.
3 helpers,	18 in.
Meth. Epis. ch.	All become Chrs.
Has its own schl.	Massage taught.
210 befriended.	

Daily Bible lessons and hymn-singing.
Teachers' sal. pd. by W. M. S. of M. E. ch.
Pupils support themselves under foreign control.
Grads. have recently formed a "Self Help" Soc.
Acupuncture, reading and writing (Braille system) koto-playing.
Grads. are masseurs, koto teachers, and teachers in blind schls.
Cruelty to blind children was main reason for starting and keeping up schl.
One child compelled by master to walk all night because found sleepy at 5 A.M.
Youngest grad. both blind and deaf, now at 16 earns his own and father's food.

GIFU *Kunno In* (ASYLUM FOR THE BLIND).—1 of 834,
Umegae-cho, Gifu.

K. Mori s.	8 m.
3 helpers.	32 in.
Budg. Y 600.	Endow. Y 1,867.
Val. plant Y 15,332.	Incorp. 1907.
Govt. grants Y 640.	From Epis. Miss. Y 850.
Aided in all 108.	

Rev. A. S. Chappel and Mr. K. Mori fs.
Rev. H. Woodward and *Ryoji Fukai riji* (trustees).
Grads. become teachers for blind schs., workers in hospitals,
writers for newspapers for the blind, and masseurs.

IV.—HOSPITALS AND DISPENSARIES

Hakuai In (DISPENSARY).—Sarugaku-cho, Kanda, Tokyo, 1881.

Sisters of St. Paul f.	Sister Joseph s.
1911.	3226 out-patients.
Gifts from abroad.	Christ. ch.

AKASAKA *Byoin* (HOSPITAL).—17 Hikawa-cho, Akasaka-ku, Tokyo, Tel. 2583 Shimbashi, 1883.

Vice-pres. U. Kasai s.	9 m.
6 w helpers.	In. 8 (4 charity pat.).
Out-patients 66.	(50 of these free of charge).
Endow. Y 2,000.	Val. plant Y 22,552.
61 patients.	Joined Fukuin Ch.
Incorp. Govt. grant Y 1,000 in 1911.	
One Bible woman works among inmates.	
Drs. W. N. Whitney and G. Kitajima fs.	
Budg. Y 7,845.74 from patients and gifts.	
Total In. since 1908, 19,502 (12,529 charity).	
Total Out-patients 63,498 (29,826 charity).	

WOMAN'S DISPENSARY AND HOSPITAL.—Nagasaki, Tel. 796, 1893.

Dr. M. A. Suganuma f and s.	1 helper.
Licensed and recog. by govt.	Prop. held by f.
Contld. by f.	Small aid rec'd from Meth. ch.
25,670 befriended.	
Rel. daily lessons on social purity, use of tobacco, tracts given.	

Hoon Kwai (SOC. IN AID OF INDIGENT CONSUMPTIVES).—234, Shimo Shibuya, Tokyo.

Rev. K. Matsuno f and s.	12 directors from several chs.
1 worker.	In. 22.
Total aided 66.	Christian ch.
Relig. teach. regularly.	
Jap. contrl. tho aided by foreigners.	

Receives 10 sen health tax from members and contribts.
Some have recovered, some died, some aided, some aided elsewhere.

"Kenko" a newspaper is pub. teaching means of gaining spiritual and physical health.

V.—LEPER ASYLUMS

Fukusei (LEPER ASYLUM).—Koyama, near Gotemba, Shizuoka-ken, 1887.

Father Testevuide f.	Father Bertram s.
2 helpers.	76 in-pat.
Budg. Y 5,036.	Mainly from foreign gifts.
Incorp.	In 1910
Rec'd Y 1,400 from govt.	Cath. Ch.
Rel. daily.	All Christns.
3½ acres land owned, as much more rented.	
Plans for Y 10,000 repairs and extension.	
Incorp. held by Kogensha, co. of Japs. and fors.	

Ihai En (LEPER ASYLUM).—Meguro, Tokyo, 1891.

Miss K. Youngman f.	Mr. A. Otsuka f and s.
8 helpers.	81 In.
Budg. for 1911, Y 5,300.	Val. plant Y 40,000.
7 wooden bldgs.	Govt. gifts Y 1,900.
Interdenom.	In Dec. 1911, 9 in. baptized.
40 Chrs.	
Rel. Sunday and wkly services, and S. S.	
Uses its own schl. sewing and farm work.	
Debt. Y 800 borrowed from Impov. Acct.	
Soc. for Lepers in India and East, Headqts. at Edinburgh.	
gives Y 3,000 per yr.	Rest from fees and gifts.

LEPER HOSPITAL.—Biwasaki, near Kumamoto, Kyushu.

Franciscan Sisters f and s.	32 in.
Cath. ch.	

Kwaissun HOSPITAL.—Fujioka-mura, Kumamoto, 1895.

Miss H. Riddell f and s.	In. 36.
Incorp. Govt. aid.	Some patients cured.
Epis.	Nearly all become Christns.

VI.—HOMES FOR EX-CONVICTS

TOKYO HOME FOR EX-CONVICTS—30, Moto Yanagiwaracho, Kanda-ku, Tokyo, Tel. 2956, Fur. 1 Tokyo, 1897.

Taneaki Hara f and s.	In. 28 m.
3 w.	Budg. Y 2,500.
Debt Y 1,800.	Endow. Y 1,460.
Val. plant Y 10,000.	Rec'd since organ. 1166.
958 m.	208 w.
During 1911 cared for 64 young children of criminals and aided 40 homeless persons at cost of Y 1,797 given for this work.	

Airin Kan (HOME FOR RELEASED PRISONERS).—Shofukuji, Okuhirano, Kobe, 1897.

H. Muramatsu f and s.	11 in. none under 20 yrs.
Budg. Y 1,200.	Govt. grant 150 monly.
281 have been aided.	Pledges Y30 rest special gifts.
Val. plant Y 1,400 held by Amer. Brd. Shadan.	
Fixed monty contrib. from foreigners Y13 and other special.	
Sunday services, morning prayers, special meetings.	
31 have become Chs. 1 an evangelist, 91 honest citizens.	
Grads. have homes or live with parents, all at work.	
Feb. 11, 1912 meeting held for grads. 26 came.	
Feb. 9, 1912 would-be suicide came, stayed two days,	
Returned home, is doing well.	

TOKYO PRISON GATE HOME (Men).

Sal. Army f.	35 in.
Incorp.	Chief off. of S. A. is a foreigner.
Evangel. meetings.	

Good no. conversions. Daily labor.
Com. Hodder and Col. Yamamuro s.

EX-CONVICTS' HOME.—Osaka.

K. Aikawa f and s. 1902.
In. 16. Kumiai.
Daily prayers and Sund. serv.
Nearly all become self-supporting and Christns.

Jizo Kosan Kwain (EX-CONVICTS).—967, Kamo-mura,
Tsukubo-gun, Okayama-ken, 1909.

K. Ono f and s. 1 m.
2 w helpers. In. 8.
Budg. Y 1,200. Val. plant Y 12,000.
Kumiai. Since organ. 39 m 6 w aided.
Publishes magazine.
Trades farming, matting, weaving, bamboo carving.
Entirely supplied by work of inmates and Mr. Ono's gifts.

VII.—RESCUE HOMES AND ASYLUMS

Jiai Kan (FLORENCE CRITTENDEN RESCUE HOME).—
356, Okubo, Tokyo, 1888.

Mrs. J. K. McCauley f and s. 3 helpers.
16 in. Budg. Y 1,400.
Gifts and subscriptions. Val. plant Y 5,000.
Incorp. Half Jap. half for. contr.
Presbyt. ch. Rel. inst. 1½ hr daily.
100 befriend.
Jap. W.C.T.U. and For. Missys.
Uses govt. schls. and priv. teaching.
House work, sewing, knitting and gardening taught.
Grads. marry or become nurses, or domestics.
During 1911 inmates earned Y 175 by knitting.

DALNY RESCUE HOME FOR WOMEN AND CHILDREN.
Salva. Army f. Incorp.

Evangel. meets.

Com. Hodder and Col. Yamamuro s.

Chief off. of S. A. is a foreigner.

Good no. conversions. Sewing taught.

TOKYO RESCUE HOME (Women).

Salva. Army f.

Incorp.

Evangel. meets. good.

Com. Hodder and Col. Yamamuro s.

Chief off. of S. A. is a foreigner.

Good no. conversions. Sewing taught.

Jici Kwan (CHARITY HOME).—16, Bozu-machi, Sendai, 1899.

Sendai Missys f.

C. H. Ross s.

C. E. Robinson tr.

K. Ukichi s.

Indust. Dept.

15 in.

Budg. Y 230.

Sendai Missy. Comty.

Val. plant Y 1,000.

Prop. held by one Jap. trustee.

For. Contr.

Except Indust. Dept.

Interdenom.

Sunday preaching and teach.

Several Chrs. uses govt. schls.

Basket making taught.

47 befriend. since organ.

Only poor with no rel. admit.

Aged and widows const. major inmates.

Fujin Yoroin (ASYLUM FOR POOR WOMEN).—11, Nakamachi Azabu, Tokyo.

2 helpers.

12 in.

Epis.

Miss M. Richards and H. Oda s.

Supported by collect. of St. Paul's Guild and free gifts.

MATSUYAMA FACTORY GIRLS' HOME (*Dojo Kan*).—Kasaya-cho, Matsuyama, 1901.

S. Omoto f and s.

Age line 14 yrs.

1 m.

4 w helpers.

20 in.

Budg. Y 360. for teachers.

Dorm.	Self-supporting.
Val. plant Y 10,500.	Contld. by local missys.
Cong.	Rel. nightly chapel.
Freq. convers.	Uses its own schl.
365 befr. since organ.	Girls marry.
Prop. held by Amer. Brd. Shadan.	
Govt. grant Y 200 yrly. since 1909.	
Girls not in factory taught weaving.	

Kinro Shinko Kwai (To aid poor families and find employment).—2 of 1, Ichigaya Tamachi, Ushigome, Tokyo; (office) 37 Yamabushi-cho, Shitaya, Tokyo, (working dept.), 1907.

S. Kishida f and s.	82 families.
298 persons befriended.	Budg. Y 570.
Raised by work and Contrib.	Interdenom.

SETTLEMENT WORK (*Yurin En*).—Tenjin Shrine, Yodobashi, Tokyo, 1911.

Yurin Wom. Soc.	Mrs. Omori f and s.
5 helpers.	Kindgtn. 14.
Boys' Club 16.	Y.M. Club 7.
Priv. subscrip.	Y 150 rec'd from foreigners.
Interdenom.	Settlement work new as yet.
Kindgtn chils. parents becoming members.	
Union work of Christians, Buddhists and Shintoists, but mainly Christns.	

Kinro Kwai (SAVINGS BANK FOR THE POOR).—Branches in Honjo, Fukagawa, and Iriya, Tokyo.

S. Kishida f and s.	
Day laborers put in few s. wkly. for sickness or emergency.	

VIII.—WORKMEN'S HOMES

3 WORKMEN'S HOMES.—Tokyo.

Salva. Army f.	150 in.
Incorp.	Chief off. S.A. is a foreigner.

Evangel. Meeting. Good no. conversions.
Daily labor.
Com. Hodder and Col. Yamamuro s.

WORKMEN'S HOMES.—Dalny.

Sal. Army f, Incorp.
Chief off. of S.A. is a for. Evangel. meetings.
Good no. conversions. Daily labor.
Com. Hodder and Col. Yamamuro s.

APPENDIX III

CHRONOLOGY OF THE CHRISTIAN MOVEMENT IN JAPAN

By E. W. CLEMENT

This is an attempt to "set forth in order" of time important events in the history of the Christian Movement, in both Feudal and Modern Japan. It also includes the time-setting of "secular" events which had a bearing, more or less direct, upon the Christian Movement. Of course, in this latter case, it is somewhat difficult to draw the line; but it is intended that only the most significant secular events be included. If there are any errors, the correction thereof, as well as any suggestions of improvement, will be welcomed by the compiler.

- 1542. First European (Portuguese) arrive.
- 1549. Francis Xavier landed at Kagoshima.
- 1563. First Christian *Daimyo* (Lord), Sumitada, baptized.
- 1573-1583. Nobunaga persecuting Buddhists and favoring Catholics.
- 1582-1590. First Japanese Christian Embassy to Spain and Rome.
- 1587-1598. Hideyoshi's persecutions of Christianity.
- 1597. The "Twenty-six Martyrs" suffered death at Nagasaki.
- 1600. Arrival of first Dutch ship with Will Adams.
- 1612-1638. Persecutions.
- 1612-1620. Date's Embassy to the Pope.
- 1622. The "Great Martyrdom" at Nagasaki.

- 1633, "Torment of the Fosse" introduced.
- 1637-1638. Shimabara Rebellion.
- 1638. Japan closed.
- 1640. Anti-Christian Edict.
- 1708-1715. Father Sidotti in Japan.
- 1827. Collection at prayer-meeting in Brookline, Mass., U.S.A., "for mission work in Japan."
- 1846-1854. Bettelheim in the Loo Choo Islands.
- 1853. Commodore Perry's arrival.
- 1854. Perry's treaty of peace and amity.
- 1855. Wakasa picked up Dutch Testament in Nagasaki Harbor.
- 1858. Harris's treaty of trade and commerce.
- 1859. First Protestant missionaries (Liggins, Williams, Brown, Hepburn, Simmons, Verbeck) arrived.
- 1860. Arrival of Jonathan Goble.
- 1861. Father Nicolai and Ballagh (J.H.) arrived.
- 1864. First baptism,—of Yano.
- 1864. First Christian Tract (Hepburn's).
- 1865. Dedication of Roman Catholic Cathedral at Nagasaki "Finding of the Christians."
- 1867. Hepburn's Dictionary. Fukuzawa's school named "Keio-gijiku" (now University).
- 1868. Restoration, or Revolution. Anti-Christian Edicts renewed. Baptism of Sawabe, *et al.*, Greek Church.
- 1869. Emperor's "Charter Oath." First single lady missionary (Miss Kidder, later Mrs. E. R. Miller, who died in 1911). Dr. D. C. Greene arrived. First mission school, Tokyo.
- 1870. Ferris Seminary, Yokohama.
- 1871. First Scripture portion, Mark, printed by Goble.
- 1871-1873. Iwakura Embassy to America and Europe.
- 1872. First Church,—in Yokohama. First public meeting, Ueno Park, Tokyo. First Missionary Conference,—in Yokohama. Women's Union Mission Home, Yokohama. First newspaper and railway.

- 1873. Gregorian Calendar from Jan. 1. Removal of Anti-Christian Edict Boards (Feb. 19). First Japanese Sunday-school, Kobe. First Baptist Church, Yokohama.
- 1874. First ordination of a Japanese Christian (Neeshima, in U.S.A.). Dr. S. R. Brown's theological class opened: "Yokohama Band." First Kumi-ai (Congregational) churches (Kobe and Osaka). Graham Seminary (now Joshi Gakuin) Tokyo. Beginning of Rikkyo Gakko (now University).
- 1874. Episcopal Girls' School, Osaka.
- 1875. First Christian paper. First Christian hospital, Tokyo. First Methodist church, Tokyo. Doshisha, Kyoto. Kobe College. Baptist Girls' School, Tokyo.
- 1876. Sunday made official holiday. Doshisha Girls' School. "Kumamoto Band" organized.
- 1877. "Sapporo Band" organized. First ordination of a Japanese Christian (Sawayama) in Japan. Union Theological Seminary, later Meiji Gakuin. Organization of "Ichi Kyokwai" (Presbyterian and Reformed Church).
- 1878. Baikwa Girls' School, Osaka.
- 1879. Dr. Nathan Brown's New Testament. Kwassui Girls' School, Nagasaki.
- 1880. Committee's New Testament. First Japanese Y.M.C.A.
- 1881. Announcement of Constitutional Government.
- 1882. Aoyama Gakuin, Tokyo. Akasaka Hospital, Tokyo. Waseda University, Tokyo.
- 1883. Missionary Conference. Osaka Revival.
- 1884. English introduced into schools. Toyo Eiwa Gakko, Tokyo. Baptist theological classes, Yokohama.
- 1886. Women's Christian Temperance Union. Miyagi Girls' School, Sendai. *Hakuaisha* became Red Cross Society.

- 1887. Tohoku Gakuin, Sendai. Girls' School, Hiroshima. Organization of Seikokwai (Episcopal church). Okayama Orphanage.
- 1888. Committees' Old Testament. Bishop Poole's School, Osaka. Kwansei Gakuin, Kobe.
- 1889. Promulgation of Constitution. Local self-government.
- 1889. First Y.M.C.A. Summer School, at Kyoto.
- 1890. Imperial Rescript on Education.
- 1891. Greek Cathedral, Tokyo, dedicated.
- 1893. Japanese Christian Endeavor.
- 1894. Silver Wedding of Emperor and Empress.
- 1894-1895. War with China.
- 1895. Baptist Academy, Tokyo.
- 1896. Tidal Wave in Northern Japan.
- 1897. Freedom of press and of public meeting.
- 1898. National Temperance League. Japan Book and Tract Society.
- 1899. New treaties on terms of equality went into effect. Japan wide open and admitted to comity of nations. Instruction of Minister of Education. Crusade against social evil. *Fukuin Maru* (Gospel Ship).
- 1900. Educational Convention, Tokyo. "Boxer Troubles". Japan allied with Christendom. Missionary Conference, Tokyo. Miss Tsuda's school started.
- 1901. Women's University, Tokyo. "*Taikyo Dendo*" Revival.
- 1902. Anglo-Japanese Alliance. First Session Standing Committee Co-operating Missions.
- 1903. Union Christian Hymnal. Osaka Exposition.
- 1904. Young Women's Christian Association. *Shin-gakasha* (Theological School), Tokyo.
- 1904-1905. Russo-Japanese War. Y. M. C. A. Army Work. Conference of Religions.
- 1905. Anti-Peace Riots, Tokyo. Anglo-Japanese Alliance renewed.

- 1906. Japan Peace Society.
 - 1907. World's Student Christian Federation in Tokyo. General Booth's Visit. National S.S. Association. Japan Methodist Union: Pres. Honda Bishop.
 - 1908. Americo-Japanese Entente.
 - 1909. Semi-Centennial Christian Conference, Tokyo.
 - 1910. Grand S.S. Rally, Tokyo. Annexation of Korea.
 - 1911. Federation of Churches. Anglo-Japanese Alliance renewed.
 - 1912. Conference of Three Religions (Buddhism, Christianity and Shinto). Death of Bishop Honda. Dr. Hiraiwa elected Bishop. Mr. Ebara appointed Member of the House of Peers by Emperor. Doshisha University license.
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APPENDIX IV

THE DISTRIBUTION OF CHRISTIAN FORCES

The following statistics came to hand too late for incorporation in their proper place in the report.

On page 200 should appear the following figures for,

2, SHIKOKU, EHIME KEN

Population	...	...	...	...	...	...	950,000
Self-Sup. Churches	...	...	...	...	...	...	3
Non "	...	...	...	...	...	...	14
Other places of meeting	...	...	...	...	...	...	21
Jap. Pastors and Evang	...	...	...	...	...	...	8
Bible Women...	...	...	...	...	...	...	8
Evang. Missionaries	...	...	...	...	...	...	7
Christians	...	...	...	...	...	...	904

PROPORTIONS :—

POPULATION

One evang. missionary in	...	...	...	...	...	135,914
" Jap. Preacher in	...	...	...	...	...	67,857
" Jap. Evang. Worker in...	...	...	...	...	...	43,181
" Japanese Christian in	...	...	...	...	...	1,050
" meeting place in	...	...	...	...	...	25,000

On page 222 should appear the following figures for,

9, YAMANASHI, NAGANO AND NIIGATA KEN

Name of Ken.	Population.	Self-Sup. Churches.	Non S.S. Churches.	Other places of Meeting.	Jap. pastors and evang. includ. wives.	Bible Women.	Evang. Mis. includ. wives.	Christians.
Yamanashi ...	589,353	4	10	28	25	3	2	737
Nagano	1,414,788	2	26	44	43	8	13	850
Niigata	1,857,775	2	11	18	21	4	5	501
Totals ...	3,861,916	8	47	90	89	15	20	2,094

YAMANASHI KEN

	POPULATION
One evangelistic missionary to	294,676
„ Japanese preacher to	23,574
„ Japanese evangelistic worker to... ..	21,048
„ Christian to	803
„ meeting place to	14,032

NAGANO KEN.

One evangelistic missionary to	108,830
„ Japanese preacher to	32,902
„ Japanese evangelistic worker to... ..	27,741
„ Christian to	1,768
„ meeting place to	19,650

NIIGATA KEN.

One evangelistic missionary to	371,555
„ Japanese preacher to	88,465
„ Japanese evangelistic worker to... ..	74,311
„ Christian to	3,716
„ meeting place to	59,928

PROPORTIONS FOR THE WHOLE DISTRICT

One evangelistic missionary to	193,096
„ Japanese preacher to	43,392
„ Japanese evangelistic worker to... ..	37,134
„ Christian to	1,837
„ meeting place to	26,634

Note.—Wives are included in the above estimate.

Place of meeting includes Sunday schools, preaching places &c. where meetings are regularly held as well as churches.

DIRECTORY

N.B.—All communications referring to the Directory should be addressed to the General Manager of the Methodist Publishing House, 1 Shichome Ginza, Tokyo.



MISSIONARY DIRECTORY:—1912

LIST OF MISSION BOARDS

With names of Secretaries on the field

JAPAN

- 1.—A. B. C. —American Board of Commissioners for Foreign Missions, Otis Cary.
- 2.—A.B.F.M.S.—American Baptist Foreign Mission Society, G. W. Hill, Osaka.
- 3.—A. C. C. —American Christian Convention, C. P. Garman.
- 4.— B. S. —Bible Societies.
- (A. B. S.)—American Bible Society, H. W. Schwartz.
- (B. B. S.) { —British and Foreign Bible Society } F. Parrott.
 { —National Bible Society, Scotland }
- 5.— Cath. —Roman Catholic Church, F. Evrard.
- 6.— C. C. —Churches of Christ (Disciples), Miss Mary M. Rioch.
- 7.— C. of E. —Church of England (C.M.S., M.S.C.C., S.P.G. C.W.W.).
 South Tokyo Diocese, A. F. King.
 Osaka Diocese, Bishop Foss.
 Hokkaido Diocese, D. M. Lang.
 Kyushu Diocese.
- 8.— C. M. A. —Christian and Missionary Alliance.
- 9.— C. M. S. —Church Missionary Society.
 Hokkaido Mission, D.M. Lang.
 Central Japan Mission, H. J. Hamilton.
 Kyushu Mission, J. Hind.
- 10.— E. A. —Evangelical Association, Paul S. Mayer.
- 11.— E. C. —Episcopal Church, U.S.A.
 North Tokyo and Kyoto Diocese, Bishop McKim.
- 12.— F. M. —Free Methodist Church, S. E. Cooper.
- 13.— G. E. M.—German Evangelical Missionary Society, (German and Swiss), P. E. Schiller.
- 14.— H. F. —Hepzilah Faith Mission, F. L. Smelser.
- 15.— Ind. —Independent of Mission Boards.

- 16.— J. E. B.—Japan Evangelistic Band.
- 17.—J. B. T. S.—Japan Book and Tract Society, Geo. Braithwaite.
- 18.— Luth. (A).—Evangelical Lutheran Mission, including (1) Evangelical Lutheran Church, United Synod, South (U.S.A.); (2) United Danish Evangelical Lutheran Church of America; (3) General Council (U.S.A.).
(B).—Finnish Lutheran Gospel Association of Finland, D. Minkkinen.
- 19.— M. C. C. —Methodist Church of Canada, D. R. McKenzie. Woman's Missionary Society, Miss M. A. Robertson.
- 20.— M. E. C. —Methodist Episcopal Church, East Japan Mission, G. F. Draper. West Japan Mission, F. N. Scott.
- 21.— M. E. S. —Methodist Episcopal Church, South, W. K. Matthew.
- 22.— M. P. —Methodist Protestant Church, E. H. Van Dyke
- 23.— M.S.C.C. —Missionary Society of the Church of England in Canada, C. H. Shortt.
- 24.— N. K. K. —Nippon Kirisuto Kyokwai; (C.P.M., P.M. P.M.S., R.A.C., R.C.F.S., W.U.M.).
- 25.— N. M. K. —Nihon Methodist Kyokwai (M.C.C., M.E.C., M.S.S.).
- 26.— N. S. K. —Nippon Sei Kokwai (C. of E., E.C.).
- 27.— O. M. S. —Oriental Missionary Society, C. E. Cowman.
- 28.— P. M. —Presbyterian Church in the United States of America.
East Japan Mission, A. K. Reischauer.
West Japan Mission, J. G. Dunlop.
- 29.— P. M. S. —Presbyterian Church, U.S.A., South, S. M. Erickson.
- 30.— R. C. A. —Reformed Churches in America, (Dutch).
North Japan Mission, E. R. Miller.
South Japan Mission, Albertus Pieters.
- 31.— R.C.U.S. —Reformed Church in the U.S., (German) E. H. Zaugg.
- 32.— R. O. C. —Russian Orthodox Christian Church, (Greek) Bishop Serge.
- 33.— S. A. —Salvation Army.
- 34.— S. B. C. —Southern Baptist Convention, J. H. Rowe.
- 35.— S. D. A. —Seventh Day Adventists, H. F. Benson.
- 36.— S. F. —Society of Friends, Mrs. H. E. Coleman.
- 37.— S. J. A. —Scandinavian Japan Alliance, Joel Anderson.

- 38.— S. M. —Seamen's Missions.
Seamen's Mission, Yokohama, W. T. Austen.
Christian Endeavor Home for Seamen, Nagasaki, A. Walvoord.
- 39.— N. C. —Nazarene Church, J. W. Thompson.
- 40.— S. P. G. —Society for the Propagation of the Gospel,
So. Tokyo, A. F. King.
- 41.— U. B. C. —United Brethren in Christ, B. F. Shively.
- 42.— Univ. —Universalist Mission, N. L. Lobdell.
- 43.— W.C.T.U. —World's Woman's Christian Temperance Union,
Miss Ruth F. Davis.
- 44.— W. U. M. —Woman's Union Mission, Miss Florence Wells.
- 45.— Y.M.C.A. —Young Men's Christian Association, (American
International Committee), G. M. Fisher.
- 46.— Y.W.C.A. —Young Women's Christian Association, (World's
Committee), Miss Margaret L. Matthew.

FORMOSA

- 47.— C. P. —Canadian Presbyterian, Milton Jack.
- 48.— E. P. —English Presbyterian, Wm. Campbell.

KOREA

- 49.— A. P. —Australian Presbyterian Church.
- 50.— B. E. N. —Baptist Evangelical Mission.
- 51.— C. P. —Canadian Presbyterian Church.
- 52.— M. E. N. —Methodist Episcopal Church, North, A. D.
Bunker.
- 53.— Ind. —Independent of Mission Boards.
- 54.— M. E. S. —Methodist Episcopal Church, South.
- 55.— P. M. —Presbyterian Church in U.S.A., South, W. D.
Reynolds.
- 56.— Y.M.C.A. —Young Men's Christian Assoc'n.
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ALPHABETICAL LIST

[*Not supported by Mission Board]

A

- Acock, Miss Amy A., 1905, A.B.F.M.S., (*absent*).
 Adams, Miss Alice P., 1891, A.B.C., 37 Hanabatake, Okayama.
 Ague, Miss Pearl E., 1902, C.M.A., 22 Shimonaka, Hiroshima.
 Alcorn, Miss E. H., 1896, M.C.C., Kofu, Yamanashi-ken.
 Aldrich, Miss Martha, 1888, E.C., Maruta-Machi Bashi, Higashi,
 Kyoto.
 Alexander, Rev. R. P. & W., 1893, M.E.C., 2 Aoyama Gakuin,
 Aoyama, Tokyo.
 Alexander, Miss Bessie, 1899, M.E.C., Hirosaki.
 Alexander, Miss Sallie, 1894, P.M., Wilmina Jo Gakko, Osaka.
 Allchin, Rev. Geo. & W. 1882, A.B.C., 31 Kawaguchi-cho,
 Osaka.
 Allen, Miss A. W., 1905, M.C.C., 8, Torii-zaka, Azabu, Tokyo.
 Alling, Miss H. S., 1887, M.E.C., (*absent*) 917 Lafayette Park
 Way, Chicago.
 Alward, Miss Clara, 1907, W.U.M., 212 Bluff, Yokohama.
 Ambler, Rev. J. C. & W., 1889, E.C., Hirosaki.
 Anchen, L'Abbe P., 1903, Cath., Hakodate
 Anderson, Rev. Joel & W., 1900, S.J.A., 920 Nakano, Tokyo-fu.
 Anderson, Miss H., 1891, S.J.A., (*absent*) Albert City, Iowa, U.S.A.
 Anderson, Rev. P. & W., 1879, E.P., (*absent*) 7 East India Ave,
 London, England.
 Andrews, Rt. Rev. Bishop, & W. C.M.S., Hakodate.
 Andrews, Rev. R. W. & W., 1899, E.C., Maebashi.
 Angles, Rev. J. B., 1890, Cath., Tamatsukuri, Osaka.
 Archer, Miss A. L., 1899, C. of E., Takata, Echigo.
 Armbruster, Miss Rose T., 1903, C.C., Akita.
 Armstrong, Miss M. E., 1903, M.C.C., 274 Sogawa, Toyama, Etchu.
 Armstrong, Rev. R. C. & W., 1903, M.C.C., Kwansei Gakuin, Kobe.
 Asbury, Miss Jessie J., 1901, C.C., 16 Nakanaga-cho, Akita.
 Ashbaugh, Miss A. M., 1908, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Ashmore, Mrs. W., A.B.F.M.S., 211 Bluff, Yokohama.

- Atchison, Rev. R. & W., 1905, Ind., 2196 Tanaka-michi, Tennoji-mura, Osaka.
 Atkinson, Miss Anna P., 1882, M.E.C., Seiryō Jo Gakko, Nagoya.
 Atkinson, Miss M. J., 1899, P.M.S., 10 Kutanda, Kochi.
 Auger, Rev., 1908, Cath., Sendai.
 Aurientis, L'Abbé P., 1878, Cath., Kyoto.
 Aurell, Rev. K. E. & W., 1899, C.M.A., (*absent*).
 Austen, Rev. W. T. (*absent*) & W., 1873, S.M., Sunnyside, 60-c Bluff, Yokohama.
 Axling, Rev. Wm. & W., 1901, A.B.F.M.S., 12 Suzuki-cho, Surugadai, Tokyo.
 Ayres, Rev. J. B. & W., 1888, P.M., Yamaguchi.

B

- Babcock, Miss B.R., 1897, E.C., (*absent*).
 Bacon, Miss Mabel, 1909, C. of E., Shimo-dachi-uri, Kyoto.
 Baldwin, Rev. J. M. & W., 1899, C. of E., Toyohashi.
 Ballete, L'Abbé Justin, 1877, Cath., Tokyo.
 Ballagh, Rev. J. H., D.D., 1861, R.C.A., 48-c Bluff, Yokohama.
 Ballagh, Mr. J. C. & W., 1875, P.M., Meiji Gakuin, Tokyo.
 Ballard, Miss S., 1892, C.W.W., 3 Yarai-machi, Ushigome, Tokyo.
 Barclay, Rev. T. & W., 1875, E.P., Tainan, Formosa.
 Barclay, Mr. Gurney, 1907, C. of E., Matsuye.
 Barnett, Miss Margaret, 1888, E.P., Tainan, Formosa.
 Barnes, Miss E. E., 1892, C.M.A., (*absent*).
 Barrows, Miss M. J., 1876, A.B.C., 59 Nakayamate-dori, 6-chome, Kobe.
 Bartlett, Rev. S. C. & W., 1887, A.B.C., Otaru.
 Batchelor, Rev. J., F.R.G.S., & W., 1879, C. of E., Horobetsu.
 Bates, Rev. C. J. L. & W., M.C.C., 1902, Kwansei Gakuin, Roku-chome, Kobe.
 Bates, Miss R. C., A.B.C., 1909, 59 Nakayamate-dori, Roku-chome, Kobe.
 *Baucus, Miss Georgiana, 1890, M.E.C., 37 Bluff, Yokohama.
 Bauernfeind, Miss Susan M., 1900, E.A., 84 Sasugaya-cho, Koishikawa, Tokyo.
 Beam, Mr. Kenneth S., Y.M.C.A.T., Iwakuni, Suwo.
 Beatty, Miss Rose, 1907, M.C.C., Ueda, Nagano-ken.
 Beaumont, Maj. John W. & W., 1909, S.A., 13 Honmura-cho, Ushigome, Tokyo.
 Bedinger, Geo. R. & W., 1908, E.C., Akita.
 Beecher, Mr. John, Y.M.C.A.T., 718 Noda, Yamaguchi.
 Bennett, Rev. H. J. & W., 1901, A.B.C., Tottori.
 Bennett, Miss Nellie, 1910, M.E.S., 35 Nakayamate, Yo-chome, Kobe.

- Benning, Miss A., F.P., Tainan, Formosa.
 Benninghoff, Rev. H. B. & W., 1907, A.B.F.M.S., 91 Benten-cho, Ushigome, Tokyo.
 Benson, H. F. & W., 1909, S.D.A., Tokyo.
 Bergstrom, Rev. F. O. C. & W., 1893, S.J.A., (*absent*).
 Berlioz, Rt. Rev. Bishop, 1875, Cath., Sendai, Miyagi-ken.
 Berry, Rev. Arthur D., 1902, M.E.C., 9 Aoyama Gakuin, Aoyama, Tokyo.
 Bertrand, L'Abbé Fr., 1890, Cath., Kokura, Fukuoka-ken.
 Bertrand, L'Abbé J., 1890, Cath., Leper Hospital, Fujioka-mura, Koyama, Gotemba, Shizuoka-ken.
 Beuve, L'Abbé A. P., 1897, Cath., Kofu.
 Biannic, L'Abbé Jean, 1898, Cath., Sambongi, Aomori-ken.
 Bickel, Capt. L. W. & W., 1898, A.B.F.M.S., 47 Shimotera-machi, Himeji.
 Bickersteth, Mrs. Edw., 1890, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
 Bigelow, Miss G.S., 1886, P.M., Yamaguchi.
 Bigelow, Miss Florence J., 1907, P.M., Yamaguchi.
 Billing, L'Abbé L., 1895, Cath., Numadzu.
 Binford, Gurney, 1893, & W., 1899, S.F., *absent*.
 Bingley, Mr. Geo. A., Y.M.C.A.T., 27 Kawaguchi-cho, Osaka.
 Birraux, L'Abbé J., 1890, Tsu, Ise.
 Bishop, Rev. Chas. & W., 1876, M.E.C., (*absent*).
 Bishop, Rev. Wm. J. & W., 1889, Ind., 73, Myogadani, Koishikawa, Tokyo.
 Blackmore, Miss I. S., 1889, M.C.C., 8 Toriizaka, Azabu, Tokyo.
 Blackstock, Miss Ella, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
 Bliss, Dr. T. & W., 1909, E.C., St. Luke's Hospital, 37, Tsukiji, or 48 Minami-cho, Aoyama, Tokyo.
 Bois, Rev. T. E., 1900, Cath., Hibosashi-mura, Hirado, Nagasaki-ken.
 Bonnet, Rev. F., 1893, Cath., Oshima, Kagoshima-ken.
 Bonnell, Miss Maud, 1899, M.E.S. (*absent*) Muskogue, Okla., U.S.A.
 Booth, Rev. E. S., & W., 1879, 178 Bluff, Yokohama.
 Bosanquet, Miss A. C., 1892, C. of E., 145 Kokutaji-mura, Hiroshima.
 Bosanquet, Miss N., 1908, C. of E. Okuhirano, Kobe.
 Bouige, Rev. L.H., 1894, Cath., Oshima, Kagoshima-ken.
 Bouldin, Rev. G.W., & W., 1906, S.B.C., 63 Hayashi-cho Koishikawa, Tokyo.
 Boulton, Miss E.B., 1883, C. of E., Osaka.
 Boutflower, Bishop, Cecil H., 1909, C. of E., 153 Honmuracho, Azabu, Tokyo.

- Boutflower, Miss M.M., 1909, C. of E., 153 Honmuracho, Azabu Tokyo.
- Bowles, Gilbert, 1901, & W., 1893, S.F., 30 Koun-machi, Mita, Shiba, Tokyo.
- Bowman, Miss N.F.J., 1907, C. of E., 12 Kawaguchi, Osaka.
- Boyd, Miss L.H., 1902, E.C., Tokyo.
- Boyes, Rev. G.S. & W., C. of E., () Goban-cho, Okayama.
- Bradshaw, Miss A.H., 1889, A.B.C., 6 Minami Rokken-cho, Sendai.
- Braithwaite, Mr. Geo. & W., 1900, J.B.T.S., (*absent*).
- Brand, Rev. J.C., 1890, A.B.F.M.S., (*absent*).
- Brenguier, Rev. L., 1894, Cath., Hitoyoshi, Kumamoto-ken.
- Breton, Rev. M.J., 1899, Cath., Kuroshima, Nagasaki-ken.
- Breton, Rev. M.J., 1899, Cath., Hirosaki, Aomori-ken.
- Briggs, Rev. F.C. & W., 1902, A.B.F.M.S., 120 Goken Yashiki, Himeji.
- Bristowe, Miss L.M. 1899, E.C., Aomori.
- Brokaw, Rev. H. & W., 1896, P.M. Kure.
- Brown, Rev. C.L., D.D., & W., 1898, Luth. 388 Shin-Yashiki, Kumamoto.
- Brown, Homer J., 1908, Y.M.C.A.T., Nagaoka.
- Brownlow, Miss M., 1894, C. of E., Hakodate.
- Bryan, Rev. A.V. 1882, & W., 1887, P.M., Port Arthur, Manchuria.
- Bryan, Rev. J. Ingram & W., C. of E., 617 Shimo Shibuya, Tokyo.
- Bryant, Miss E.M., 1896, C. of E., (*absent*) Burlington St. Walker-ville, Adelaide, S. Australia.
- Bryant, Miss D.M., 1909, C. of E., "The Firs," Shinomiya, Kobe.
- Buchanan, Rev. W.C. & W., 1891, P.M.S. (*absent*).
- Buchanan, Rev. W. McS., & W., 1895, P.M.S., 59 Itchome, Ikuta-cho, Kobe.
- Bull, Miss Leila, 1888, E.C., 6 Kawaguchi-cho, Osaka.
- Bull, Rev. Earl R., & W., 1911, M.E.C., Naha, Loochoo.
- Bullen, Rev. W.B. & W., 1904, A.B.F. M.S., Morioka.
- Buncombe, Rev. W. P. & W., 1888, C. of E., 52 A. Tsukiji, Tokyo.
- Burden, Rev. W.D. & W., 1898, S.D.A., 846 Sendagaya, Tokyo.
- Butler, Miss A.E., 1885, E.R., (*absent*).
- Buxbaum, Mr. Chas. H. & W., Ind., 4 Kobinata, Dai-machi, Itchome, Koishikawa, Tokyo.
- Buys, Miss Jennie, 1909, R.C.A., 3434 Miyakonojo. Hyuga.
- Buzzell, Miss A.S., 1892, A.B.F.M.S., 1 Nakajima-cho, Sendai.

C

- Cadilhac, L'Abbé H., 1882, Cath, 13 Matsugamine, Utsunomiya.
- Caldwell, Mr. A.O., 1908, Y.M.C.A.T., Fukuchiyama.
- Callahan, Rev. W.J. & W., 1891, M.E.S., Niage-Machi, Oita-ken.
- Caloin, Rev. E., 1897, Cath. Chiba, Chiba-ken.

- Cambridge, Rev. C.O.P., 1906, C. of E., Hamamatsu.
 Campbell, Rev. Wm. M. & W., 1871, E.P. (*absent*) 27 Priory
 Road, Hastings, Eng.
 Campbell, Miss Edith, M.C.C., 1909, Kofu.
 Carlson, Miss V.D., E.C., 1909, Akita.
 Carlyle, Miss, 1909, C. of E., Gifu.
 Carpenter, Miss M.M., 1908, A.B.F.M.S., 10 Fukuro-machi,
 Suruga-dai, Tokyo.
 Carter, Adjutant H. & W., 1906, S.A., 88 a. Yamashita-cho,
 Yokohama.
 Cary, Mr. Frank, 1911, Y.M.C.A.T., 19 Kawaguchi-cho, Osaka.
 Cary, Rev. Otis, D.D., & W., 1878, A.B.C., Karasumori-dori,
 Ichijosagaru, Kyoto.
 Casselman, Rev. H.H., & W., R.C.U.S., 1909, 59 Kosenji-dori,
 Sendai.
 Castanier, L'Abbé B., 1899, Cath., Maizuru.
 Cavaignac, L'Abbé, Ed., 1901, Cath., Kagoshima-shi, Kagoshiken.
 Cesselin, L'Abbé G., 1894, Cath., Kita Fukushima, Matsumoto,
 Shinshu.
 Cesselin, L'Abbé C., 1907, Kisenuma-machi, Miyagi-ken.
 Cettour, L'Abbé J., 1895, Cath., Yamaguchi.
 Chabagno, L'Abbé J., 1906, Cath., 9 Wakaba-cho, Yokohama.
 Chambon, L'Abbé J.A., 1900, Cath., Hakodate.
 Chandler, Miss A.B., 1899, Ind., Asahigawa, Hokkaido.
 Chapdelaine, Rev. A. 1896, Cath., (*absent*).
 Chapin, Mr. M.E., 1909, Y.M.C.A.T., Tokuyama, Yamaguchi-ken.
 Chapin, Mr. L. G., 1910, Ind., Hachiman.
 Chapman, Rev. G. & W., 1884, C. of E., 4 Kawaguchi, Osaka.
 Chapman, Rev. J.J. & W., 1899, E.C., Tenman, Nara, Yamato.
 Chappell, Rev. B., D.D., & W., 1890, M.E.C., 1 Aoyama Gakuin,
 Aoyama, Tokyo.
 Chappell, Rev. J. & W., 1895, E.C., Naka-machi, Mito.
 Charron, L'Abbé T., 1891, Cath., Himeji.
 Chatron, Rt. Rev. Bishop J., 1873, Cath., Osaka.
 Chenault, Rev. J.A., N.C., 1910, Kyoto.
 Cherel, Rev. J.M., 1892, Cath., Sarugaku-cho, Kanda, Tokyo.
 Cholmondeley, Rev. L. B., 1887, C. of E., 25 Iwato-cho, Ushigome,
 Tokyo.
 Clagett Miss M. A., 1887, A.B.F.M.S., 101 Hara-machi, Koishi-
 kawa, Tokyo.
 Clark, Rev. C. A., & W., 1887, A.B.C., Miyazaki, Kyushu.
 Clarke, Rev. W.H. & W., 1899, S.B.C., 135 Kyomachi, Nichome,
 Kumamoto.
 Clawson, Miss Bertha, 1898, C.C., 354 Nakazato, Takinogawa,
 Tokyo-fuka.
 Clazie, Miss Mabel, C.P., () Formosa.

- Cleland, Mr. Gale & W., Ind., 1911, Sapporo.
 Clement, Prof. E. W. & W., 1894, Ind., 127 Hakusan Goten-machi, Koishikawa, Tokyo.
 Clinton, Mr. J. M. & W., 1906, Chinese Y.M.C.A., (*absent*).
 Coates, Rev. H. H., D.D. & W., 1890, M.C.C., 23 Kamitomizaka, Koishikawa, Tokyo.
 Coates, Miss A. L., 1895, M.P., 10 Motoshiro-cho, Hamamatsu.
 Cobb, Rev. E. S. & W., 1904, A. B. C., (*absent*).
 Cockram, Miss N. C. 1893, C. of E., (*absent*).
 Cody, Miss Mary, 1907, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Coe, Miss Estelle, 1911, A.B.C., Tokyo
 Colborne, W. W., M.D., & W., 1897, C. of E., Hojo, Boshu
 Colburn, Mr. C. R. 1909, Ind., 95 Kadota Yashiki, Okayama.
 Colby, Miss A. M., 1879, A.B.C., Umeda, Baikwa Jo Gakko, Osaka.
 Coleman, H. E., & W., 1907, S.F., 53 Isarago-cho Shiba-ku, Tokyo.
 Coles, Miss A.M., J.E.B., 1910, Okudani, Matsuye.
 Combaz, Rt. Rev. J.C., 1880, Cath., Nagasaki.
 Connolly, Rev. W.G., & W., 1907, M.C.C., Nishi Kusabuka-cho, Shizuoka.
 Connell, Miss Hannah, 1905, C.P., Tamsui Formosa.
 Converse, Miss C. A., 1889, A.B.F.M.S., 3131 Aoki-machi, Kanagawa, Yokohama.
 Converse, Mr. Guy C, Y.M.C.A.T., Muromachi, Demizu agaru Kyoto.
 Cook, Rev. H. H., & W., 1902, R.C.U.S., Yamagata.
 Cook, Miss M. M., 1905, M.E.S. (*absent*), Newman, Georgia, U.S.A.
 Cooke, Rev. A. W., & W., 1899, E.C., Sendai.
 Cooper, Rev. S. E., & W., 1906, F.M., 152 Aioi-cho, Akashi.
 Corgier, L'Abbé F., 1897, Cath., Wakamatsu, Fukushima-ken.
 Cornwall-Leigh, Miss M. H., C. of E., 15 Sakae-cho Shiba, Tokyo.
 Cornier, L'Abbé A., 1900, Cath. Otaru, Hokkaido.
 Cornish, Miss Etta, 1909, S.D.A. 30 Oiwake-cho, Hongo, Tokyo.
 Correll, Rev. I. H., D.D. & W., 1872, E.C., Tsu, Ise.
 Correll, Miss Ethel, 1908, E.C., Akita.
 Cosand, Rev. Joseph & W., 1885, U.B.C., 1929 Shimo-Shibuya, Tokyo.
 Cotrel, L'Abbé, 1902, Cath., Nakatsu, Oita-ken.
 Couch, Miss S. M., 1892, R.C.A., Sturges Seminary, 14 Higashi Yamate, Nagasaki.
 Courtice, Miss Sybil, M.C.C., 1910, 8, Torii-zaka, Azabu, Tokyo.
 Cousin, Rt. Rev. Bishop J. A. 1866, Cath., Nagasaki.
 Cowman, Rev. C. E., & W., 1901, O.M.S., (*absent*).
 Cox, Miss A. M., 1900, C. of E., Seishi Jo Gakuin, Ashiya.
 Cozad, Miss Gertrude, 1888, A.B.C. (*absent*).

- Cragg, Rev. W. I. M. & W., 1911, M.C.C. 23 Kamitomizaka, Koishikawa, Tokyo.
- Craig, Miss M., 1903, M.C.C., 8 Torii-zaka, Azabu, Tokyo.
- Crawford, Miss O. M., 1902, C. of E., (*absent*).
- Cribb, Miss R., 1909, J.E.B., Azabu, Tokyo.
- Crombie, Miss M.E., 1893, M.C.C., Nishi Kusabuka-cho, Shidzuoka.
- Crosby, Miss J. N., 1871, W.U.M., 212 Bluff, Yokohama.
- Cross, Miss, 1907, C.W.W., 12 Nishitobe-cho, Yokohama.
- Curd, Miss Lillian, P.M.S., 1912, Tokushima.
- Curtis, Miss Edith, 1912, A.B.C., Tokyo.
- Curtis, Rev. F. S. & W., 1887, P.M., Seoul, Korea.
- Curtis, Rev. W. L., 1890, A.B.C., Niigata.
- Cumming, Rev. C. K. & W., 1889, P.M.S., Toyohashi.
- Cunningham, Rev. W. D., Ind., 6 Naka-cho, Yotsuya, Tokyo.
- Cuthbert, Rev. W. J. & W., 1902, E.C., Maruta-machi, Hiromichi, Kado, Kyoto.
- Cuthbertson, Mr. James and W., 1905, J.E.B., 7 Naka Sarugakucho, Kanda, Tokyo.

D

- Dalibert, L'Abbé Désiré, 1884, Cath., Yamagata.
- Damson, W. J., 1906, S.M., Nagasaki.
- Daniel, Miss N. Margaret, 1898, M.E.C., (*absent*), Traer, Iowa.
- Danielson, Miss Mary, 1902, A.B.F.M.S., Otaru, Hokkaido.
- Daridon, Rev. H., 1886, Cath., Tottori.
- Doughaday, Miss M. A., 1883, A.B.C., Sapporo.
- Davey, Rev. P. A., & W., 1899, C.C., 72, Miyogadani, Koishikawa, Tokyo.
- Davis, Mrs. J. D., 1883, A.B.C., Kobe Girls' College, Kobe.
- Davis, Rev. J. Merle & W., 1905, Y.M.C.A. 22 Fujimicho Kojimachi, Tokyo.
- Davis, Rev. W. A., & W., 1891, M.E.S., Sosui Hama, Hiromichi-no Nishi, Kyoto.
- Davis, Miss Ruth F., W.C.T.U., 30 Koun-machi, Mita, Shiba, Tokyo.
- Davison, Rev. C. S. & W., 1893, M.E.C., Aoyama Gakuin, Tokyo.
- Davison, Rev. J. C., D.D. & W., 1873, M.E.C., (*absent*).
- Dearing, Rev. J. L., D. D., & W., 1889, A.B.F.M.S., 75 Bluff, Yokohama.
- Deed, Miss A. M., (), C. of E. (*absent*).
- De Forest, Miss Charlotte B., 1903, A.B.C., (*absent*).
- De Forest, Mrs. J. H., 1874, A.B.C., 7 Minami Rokken-cho, Sendai.
- De Forest, Miss Louise H., 1911, A.B.C., Doshisha Jo Gakko, Kyoto.

- Deffrennes, Rev. Jos., 1892, Cath., Sendai, Miyagi-ken.
 Delahaye, L'Abbé, 1909, Cath., Hachioji, Tokyo-fu.
 Demangelle, Rev. A. H., 1892, Cath., 19 Sekiguchi Daimachi, Koishikawa, Tokyo.
 Demaree, Rev. T. W. B., & W., 1889, M.E.S., Matsuyama, Iyo.
 Denton, Miss M. F., 1888, A.B.C., Doshisha Jo Gakko, Kyoto.
 Deruy, L'Abbé, 1909, Cath., Osaka.
 Detweiler, Rev. J. E. & W., 1910, P.M., Yamada, Ise.
 De Vinney, F. H. & W., 1910, S.D.A., 30 Oiwake-cho, Hongo, Tokyo.
 De Wolf, Miss H. E., 1904, M.C.C., Nishi Kusabuka-cho, Shidzuoka.
 Dickerson, Miss Augusta, 1888, M.E.C., Iai Jo Gakko, Hakodate.
 *Dickinson, Miss E., 1897, M.E.C., 37 Bluff, Yokohama.
 Dithridge, Miss Harriet, 1910, A.B.F.M.S., 30 Tsukiji, Tokyo.
 Dittmer, Mr. C. G., Y.M.C.A.T., Kuromon-cho, Chofu, Yagaguchi-ken.
 Dixon, Miss E., 1906, C. of E., 29, Shimbori-cho, Shiba, Tokyo.
 Donaldson, Mr. J. E., 1910, & W., 1905, Y.M.C.M.T., Kagoshima.
 Dooman, Rev. Isaac, 1887, E.C., Wakayama.
 Dossier, L'Abbé R., 1901, Cath., Morioka.
 Dowd, Miss Annie, 1888, P.M.S., Kochi.
 Dozier, Rev. C. K., & W., 1906, S.B.C., 68 Nishi Shokumin-cho, Fukuoka.
 Drake, Miss Katharine, M.C.C., 1909, Ueda.
 Draper, Rev. G. F. & W., 1880, M.E.C., 4 Aoyama Gakuin, Tokyo.
 Drouart de Lezey, L'Abbé F.L., 1873, Cath., 19 Daimachi, Sekiguchi, Koishikawa, Tokyo.
 Dunlop, Rev. J. G., 1877, & W., 1894, P.M. Kanazawa.
 Dunning, Rev. M. D., & W., 1902, A.B.C., Karasumaru-dori, Ichijo agaru, Kyoto.
 Dunscombe, Dr. W. C. & W., 1908, S.D.A., (*absent*).
 Durand, Rev. J. E., 1885, Cath., Iwojima, Nagasaki-ken.
 Duthu, L'Abbé, J. B., 1885, Cath., Okayama.
 Dyer, Mr. A. L. & W., 1905, J.E.B., 1202 Okuhirano-mura, Kobe.

E

- Edmeades, Miss E., 1904, J. E. B., (*absent*).
 Ellis, Miss Sarah, 1902, S. F., 30, Koun-machi, Mita, Shiba, Tokyo.
 Elwin, Rev. W. H., & W., 1907, C. of E., 7 Sasugaya-cho, Koishikawa, Tokyo.
 Erdman, Rev. J. P. & W., 1903, P.M., Honolulu, Hawaii.
 Erffmeyer, Miss Edna L., 1906, E. A., 7 of 97 Shichome, Yama-Emoto-dori, Kobe.

- Erffmeyer, Miss Florence, 1911, E.A., 7 of 97 Shichome, Yamamoto-dori, Kobe.
 Erickson, Rev. S. M. & W., 1905, P.M.S., Hama-no-cho, Takamatsu, Shikoku.
 Erskine, Rev. W. H. & W., 1904, C.C., (*absent*).
 Evans, Rev. Chas. H. & W., 1894, E.C., Akita.
 Evans, Miss Sala, 1893, P.M.S. (*absent*).
 Evans, Miss A., 1901, C. of E., Asahigawa, Hokkaido.
 Evrard, L'Abbé F., Vicar Gen., 1867, Cath., 35 Tsukiji, Tokyo.

F

- Fage, L'Abbé F., 1883, Cath., Kobe.
 Faurie, L'Abbé U., 1873, Cath., Aomori.
 Faust, Rev. A. K., & W., 1900, R.C.U.S., 78 Higashi Sanban-cho, Sendai.
 Ferguson, Rev. D., & W., 1899, E.P., Tainan, Formosa.
 Ferguson, Rev. J. Y., M.D., & W. 1905, C.P., Tamsui, Formosa.
 Ferrand, Rev. P. C., 1890, Cath., Chikara-machi, Nagoya.
 Ferrie, Rev. J. B., 1880, Cath., (*absent*).
 Fernance, Adj. Miss C., 1898, S.A., 11 Ginza, Nichome, Tokyo.
 Finlay, Miss Alice, 1905, M.E.C., Kagoshima.
 Fisher, Rev. C. H. D. & W., 1882, A.B.F.M.S., (*absent*).
 Fisher, Mr. Galen M. & W., 1898, Y.M.C.A., 22 Fujimi-cho, 5 chome, Kojimachi, Tokyo.
 Flaujac, L'Abbé, 1909, Cath., Matsugamine, Utsunomiya.
 Forbes, Miss M. C. R., 1995, C.W.W., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
 Forrest, Miss Annie L., 1889, M.P., (*absent*).
 Forest, Miss G.A., () Sendai.
 Foss, Rt. Rev. Bishop H. J., D.D., & W. 1876, C. of E., "The Firs," Shinomiya, Kobe.
 Foster, W. L., & W., 1908, S.D.A., 4 Oura-machi, Kataoka, Nagasaki.
 Foxley, Rev. C. I. & W., 1909, C. of E., 34 Shimo Tera-machi-ura, Himeji.
 France, Rev. W. F., 1909, C. of E., 2180 Minami Ota-machi, Yokohama.
 Freeth, Miss F. M., 1896, C. of E., Kumamoto.
 French, Miss Ruth D., 1910, A.B.F.M.S., 3131 Aoki-machi, Kanagawa, Yokohama.
 Fressenon, L'Abbé M., 1903, Cath., Oshima, Kagoshima-ken.
 Fretts, Miss M. N., 1911, M.E.C., Hakodate.
 Froste, Miss E., 1900, Ind., (*absent*).
 Fry, Rev. E. C., & W., 1891, A.C.C., Nijo-machi, Utsunomiya Tochigi-ken.

- Fryer, Rev. W. O. & W., 1911, M.C.C., 67 Shinsaka-machi, Akasaka, Tokyo.
 Fugil, Miss F. M., 1893, C. of E., Kennai, Hamada, Iwami.
 Fulton, Rev. W. G., D.D., & W., 1889, P.M., 22 Kawaguchi-cho, Osaka.
 Fulton, Rev. S. P., D.D., & W., 1888, P.M.S., 135, Kitano-cho, Sanchome, Kobe.
 Fyock, Miss A. M., 1909, E.C., Sendai.

G

- Gaines, Miss N. B., 1887, M.E.S., Kami Nagarekawa-cho, Hiroshima.
 Galgey, Miss L. A., 1899, C. of E., Choshi, Chiba-ken.
 Gardener, Miss, 1907, C. of E., Gifu.
 Gardiner, Miss, 1907, C. of E., Gifu.
 Gardiner, Mr. J. McD., & W., 1880, E.C., 20 Shichi-chome, Kojimachi, Tokyo.
 Gardiner, Miss Hasu, 1910, C. of E., Heian Jo Gakko, Kyoto.
 Gardiner, Rev. L. F., 1885, Cath., Sakitsu, Amakusa, Nagasaki-ken.
 Garman, Rev. Clark P., & W., 1906, A.C.C., 8 Takagi-cho, Aoyama, Tokyo.
 Garner, Miss Virginia, 1903, M.E.S., (*absent*), Stevens, Ark. U.S.A.
 Garvin, Miss A. E., 1882, P.M., (*absent*), Battle Creek, Mich.
 Gauld, Rev. Wm. & W., 1892, C.P., Tamsui, Formosa.
 Gauntlett, Prof. E. L. & W., Yamaguchi.
 Geley, Rev. J. B., 1895, Cath., Wakayama.
 Gemmill, Rev. W. C., 1895, C. of E., 11 Sakae-cho, Shiba, Tokyo.
 Gerhard, Prof. Paul L., & W., 1897, R.C.U.S., Sendai.
 Gerhard, Miss Mary E., 1905, R.C.U.S., (*absent*).
 Gibbons, Miss K. Anna, 1903, P.M., Kanazawa.
 Gifford, Miss Alice, 1911, S.F., 30, Koun-machi, Mita, Shiba, Tokyo.
 Gillepsy, Miss J. C., 1902, C. of E., Yonago.
 Gillett, Miss E. R., 1896, Ind., 125 Kashiwagi, Yodobashi-machi, Tokyo-fuka (Railway Mission).
 Giraudias, L'Abbe, 1903, Cath. Maebashi.
 Gleason, Mr. Geo. & W., 1901, Y.M.C.A., Seinen Kwai, Tosabori, 2 chome, Osaka.
 Glenn, Miss Agnes, 1901, H.F., Choshi, Shimosa.
 Glenn, Miss Lizzie, 1903, H.F., (*absent*).
 Gorbald, Rev. R. P., 1905, & W., 1892, P.M., (*absent*).
 Gordon, Mrs. A. D., 1872, A.B.C., Nashinoki-cho, Kyoto.
 Gracy, L'Abbé L., 1897, Cath., Nagasaki.

- Gray, Rev. W. R. & W., 1886, C. of E., 443 Takeya-mura, Hiroshima.
- Greene, Rev. D. C., D.D., LL.D., 1869, A.B.C., 12 Ryundo-cho, Azabu, Tokyo.
- Gregson, Miss D., 1907, C. of E., 15 Nakayamate-dori, 6 chome, Kobe.
- Gressitt, J. F., & W., 1907, A.B.F.M.S., 29, Sanaizaka, Ichigaya, Tokyo.
- Grey, Rev. W. T., 1905, C. of E., 11 Sakae-cho, Shiba, Tokyo.
- Griffin, Miss A., 1902, C. of E., Kokura, Kyushu.
- Griffiths, Miss M. B., 1889, M.E.C., Hirosaki.
- Grinand, L'Abbé A., 1902, Cath., Otsu.
- Griswold, Miss Fannie E., 1889, A.B.C., Maebashi, Jo-shu.
- Grose, Miss N. V., 1908, M.P., 244-B Bluff, Yokohama.
- Grover, Mr. Dana I. & W., 1904, A.B.C., Doshisha Karasumaru-Imadegawa sagaru, Kyoto.
- Gulick, Rev. S. L., D.D., & W., 1888, A.B.C., Nashinoki-cho, Kyoto.
- Gundert, Rev. W. & W., Ind., 1906, Muramatsu, Niigata-ken.
- Guppy, Miss Florence, 1911, A.B.C., Doshisha Jo Gakko, Kyoto.

H

- Haden, Rev. T. H., & W., 1895, M.E.S., (*absent*).
- Hagin, Rev. Fred. E. & W., 1900, C.C., 10 Ro-no-shichi-go, Nishikata-machi, Hongo, Tokyo.
- Hail, Rev. A. D., D.D., & W., 1878, P.M., 33 Kawaguchi-cho, Osaka.
- Hail, Rev. J. B., D.D., & W., 1877, P.M., Wakayama, Kii.
- Hail, Mrs. J. E., 1900, P.M., Tsu, Ise.
- Halbout, Rev. A., 1888, Cath., Akaogi-mura, Oshima, Kagoshima-ken.
- Hall, Mr. M. Ernest, Y.M.C.A.T., Miyazu, Kyoto-fu.
- Haller, Miss Cora E., 1908, E. A., 83, Sasugaya-cho, Koishikawa, Tokyo.
- Halsey, Miss L. S., 1904, P.M., (*absent*).
- Hamblen, Rev. S.W. & W., 1889, A.B.F.M.S., (*absent*) Granville, O.
- Hamilton, Rev. H. J., & W., 1892, C. of E., Higashi Kataha, Nagoya.
- Hamilton, Miss L. C., 1887, C. of E., 12 Kawaguchi, Osaka.
- Hamilton, Miss E., 1908, C. of E., 12 Nagasaka-cho, Azabu, Tokyo.
- Hampton, Miss M. S., 1881, M.E.C., Iai Jo Gakko, Hakodate.
- Hanse, Miss Martha L., 1907, 30 Koun-machi, Mita, Shiba, Tokyo.

- Hansen, Miss Kate I., 1907, R.C.U.S., Miyagi Jo Gakko, Sendai.
 Hargrave, Miss I. M., 1889, M.C.C., 8 Torii-zaka, Azabu, Tokyo.
 Harnois, Rev. F. D., 1894, Cath., (*absent*).
 Harrington, Rev. C. K., D.D. & W., (*absent*) 1886, A.B.F.M.S.,
 45 Hisakata-cho, Koishikawa, Tokyo.
 Harrington, Rev. F. G. & W., 1887, A.B.F.M.S. (*absent*) Wolfville,
 N.S.
 Harrington, Capt., Miss N., 1906, S.A., 11 Ginza, Nichome,
 Tokyo.
 Harris, Bishop M. C., LL.D., Aoyama Gakuin, Tokyo.
 Harris, Mr. Richard, c/o Mr. Paget-Wilkes, Kobe.
 Harrison, Miss Jessie, 1896, J.E.B., c/o Paget-Wilkes, 37
 Okuhirano-mura, Kobe.
 Hart, Miss C. E., 1889, M.C.C., 12 Agata-machi, Nagano, Nagano-
 ken (*absent*).
 Hartshorn, Miss Anna C., 1893, Ind., c/o Miss Tsuda's School,
 Gobancho, Kojimachi, Tokyo.
 Hassell, Rev. A. P. & W., P.M.S., Hama-no-cho, Takamatsu,
 Shikoku.
 Hathaway, Miss M. A., 1905, 50 Takata Oimatsu-cho, Koishikawa,
 Tokyo.
 Hauch, Rev. J. P. & W., 1899, E.A., 44 Tsukiji, Tokyo.
 *Head, Miss Jane, 1890, C. of E., Matsuye.
 Heaslett, Rev. S. & W., 1900, C. of E., 24, Nakarokuban-cho,
 Kojimachi, Tokyo.
 Heaton, Miss C. A., 1893, M.E.C., Sendai.
 Heicher, Mr. M. K. W. & W., 1907, M.E.C., (*absent*) Madison, N.J.
 Heckelman, Rev. F. W. & W., (*absent*) 1906, M.E.C., 2 Naebo-
 machi, Sapporo.
 Hennigar, Rev. E. C. & W., 1905, M.C.C. (*absent*).
 Henty, Miss A. M., 1905, C. of E., (*absent*).
 Herboltzheimer, J. N. & W., 1906, S.D.A., 6 of 7 Ninomiya-cho,
 Shichome, Kobe.
 Hereford, Rev. W. F. & W., 1902, P.M., 189, Kokutaiji-mura,
 Hiroshima.
 Hervé, L'Abbé, 1897, Cath., Tsurugaoka.
 Hessler, Miss Minnie, 1907, F.M., 1921 Hidein-cho, Tennoji,
 Osaka.
 Heuzet, Rev. A. E., 1895, Cath., Kirinoura, Goto, Nagasaki-ken.
 Hewett, Miss E. J., 1884, M.E.C., Sendai.
 Heywood, Miss G., 1904, E.C., 25, Tsukiji, Tokyo.
 Hibbard, Mr. C. V. & W., 1902, Y.M.C.A., 48 Echigo-machi,
 Dalny, Manchuria.
 Hill, Rev. G. W. & W., 1895, A.B.F.M.S., 119 Tani-machi, 9-
 chome, Higashi-ku, Osaka.
 Hill, Rev. L. P. & W., 1907, C. of E., (*absent*).

- Hilliard, Miss Margaret F., 1911, A.B.F.M.S., 30 Tsukiji, Tokyo.
- Hind, Rev. J. & W., 1890, C. of E., 107 Higashi Kajimachi, Kokura, Fukuoka-ken.
- Hitch, Mr. T. G. & W., 1908, Y.M.C.A.T., 45 Tanoura Koen, Kagoshima.
- Hodder, Commissioner H. C. & W., 1908, S.A., 11 Ginza, Nichome, Tokyo.
- Hodges, Miss Olive I., 1902, M.P., 244 Bluff, Yokohama.
- Hoekje, Rev. Willis G. & W., 1907, R.C.A., 16 Higashi Yamate, Nagasaki.
- Hoffsommer, Mr. W. E. & W., 1907, R.C.A., 89 Imazato-cho, Shirokane, Shiba. Tokyo.
- Hogan, Miss F. M. F., 1892, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
- Holland, Miss J. M., 1888, C. of E., (*absent*).
- Holmes, Rev. C. P. & W., 1906, M.C.C., Taka-machi, Hamamatsu.
- Holtom, Rev. D. C. & W., 1910, A.B.F.M.S., 29 Sanaizaka, Ichigaya, Tokyo.
- Horne, Rev. E. D. Jr., 1912, Luth.
- Horne, Miss A. J. C., 1906, C. of E., 50 Takara-machi, Kokura, (*absent*).
- Howard, Rev. A. T., D.D., & W., 1898, U.B.C. 1912, Shimo-Shibuya, Tokyo.
- Howard, Miss R. D., 1891, C. of E., Osaka.
- Howe, Miss Annie L., 1887, A.B.C., 22 Rokuchome, Nakayamatedori, Kobe.
- Howe, Rev. J. W. & W., 1910, M.C.C., 67 Shinsaka-cho, Akasaka, Tokyo.
- Howie, Miss J. L., 1900, M.C.C., 75, Hirosaka-dori, Kanazawa.
- Hoyt, Miss Olive S., 1902, A.B.C., Kobe College, 60, Nakayamatedori, 4 chome, Kobe.
- Hughes, Mr. H. & W., 1880, C. of E., 5 Nakayamatedori, San-chome, Kobe.
- Hughes, Miss Alice M., 1897, C. of E., 134 Yone-machi, Kushiro, Hokkaido.
- Hughes, Miss E.E., C. of E. (*absent*).
- Hughes, Miss E.M., 1906, C.W.W., 16, Rokuchome, Hirakawa-cho Kojimachi, Tokyo.
- Huhold, Miss E. M. S., 1892, C. of E., Hisaya-cho, Nagoya.
- Hurd, Miss M. C. C., 1911, Sogawa-machi, Toyama.
- Hutchings, Miss A. M., 1908, Ind., 125 Kashiwagi, Yodobashi, Tokyo-fuka.
- Hutchinson, Rev. A. B. & W., 1881, C. of E., 9 Deshima, Nagasaki
- Hutchinson, Rev. A. C., 1909, C. of E., Kagoshima.
- Hutt, L'Abbé, Alfred, 1898, Cath., Asahigawa, Hokkaido.

I

- Iglehart, Rev. E. T. & W., 1904, M.E.C., 9 Aoyama Gakuin, Tokyo.
 Iglehart, Rev. C. W. & W., 1909, M.E.C., Sendai.
 Imbrie, Rev. Wm., D.D., & W., 1875, P.M., Meiji Gakuin, Tokyo.
 Imhof, Miss Louisa, 1889, M.E.C., (*absent*).

J

- Jacquet, L'Abbé Vicar Gen., C., 1887, Cath., Shimizu-koji, Sendai.
 Jack, Rev. Milton, & W., 1905, C.P., Tamsui, Formosa.
 Jefferys, Rev. H. S. & W., (*absent*) C.E., 53 Tsukiji, Tokyo.
 Jesse, Miss Mary Daniel, 1911, A.B.F.M.S., 2 Nakajima-cho, Sendai.
 Jex-Blake, Miss M. B., 1898, C. of E., (*absent*).
 Johnson, Miss Rose, 1906, C.C., Fukushima.
 Johnson, Rev. W. T., & W., 1902, P.M., Sapporo.
 Johnson, Miss Kate V., 1886, C.C., 202 Hayashi-cho, Dangozaka-ue, Sendagi, Hongo, Tokyo.
 Johnstone, Miss Janet M., 1905, P.M., Hokuriku Jo Gakko, Kanazawa.
 Joly, Rev. E. Cl., 1885, Cath., Miyazaki, Miyazaki-ken.
 Jones, Rev. E. H., & W., (*absent*) 1888, A.B.F.M.S., 462 Minami-machi, Mito.
 Jones, Rev. J. I. & W., 1909, M.E.C., 77 Tenjincho, Fukuoka.
 Jost, Miss H. J., 1898, M.C.C., (*absent*).
 Jost, Miss Mary, 1908, M.C.C., 75 Hirosaka-dori, Kanazawa.
 Judson, Miss Cornelia, 1887, A.B.C., Nibancho, Matsuyama.

K

- Keagey, Miss M. D., 1908, M.C.C., (*absent*) Dundas, Ont.
 Keen, Miss E. M., 1896, C. of E., Kokura.
 Kegley, Mr. Wellington H., 1911, Y.M.C.A.T., Odawara, Soshu.
 Keirn, Rev. G. I., D.D., & W., 1899, Univ., 15 Dote Sanban-cho, Kojimachi, Tokyo.
 Kennedy, Rev. F. W., & W., 1892, C. of E., Matsumoto, Shinshu.
 Kent, Miss K. A. E., 29 Shimbori-cho, Shiba, Tokyo.
 Kerr, Miss Mary, 1909, Y.W.C.A., 41 Sanba-cho, Mojimachi, Tokyo, (*absent*).
 Kettlewell, Rev. F. & W., 1905, C. of E., 6 of 18 Yamamoto-dori, 2 chome, Kobe.
 Kidder, Miss A. H., 1875, A.B.F.M.S., 10 Fukuro-machi, Surugadai, Tokyo.

- Kidwell, Miss Lola M., 1894, M.E.C., Fukuoka.
 Kilbourne, Rev. E. A., & W., 1902, O.M.S., Seisho Gakuin, Kashiwagi, Yodobashi-machi, Tokyo-fuka.
 Killam, Miss Ada B., 1902, M.C.C., Kofu, Yamanashi-ken.
 *Kimball, Miss J., E.C., Nara, Nara-ken.
 King, Ven. A.F., 1888, C. of E., 11 Sakae-cho, Shiba, Tokyo.
 Kingsbury, Rev. W. de L., & W., 1907, M.E.C., 182 Minami Hisaya-cho, Nagoya.
 Kinhead, Miss Laura M. 1911, A.B.C., Kobe College, Kobe.
 Kinney, Miss Janie M., 1905, C.P., Tamsui, Formosa.
 Kirtland, Miss Leila, 1910, P.M.S., Kinjo Jo Gakko, Shirakabe-cho, Nagoya.
 Klein, Rev. Matthias & W., 1906, F.M., Sumoto, Awaji.
 Klemm, Miss E. C., 1909, E.C., Yamagata.
 Klingman, Rev. C. C. & W., 1908, Ind., (*absent*).
 Knight, Miss H. F., C. of E., Rakujikwan, Okuhirano, Kobe.
 Knight, Rev. O. H. & W., 1899, C. of E., Akayama, Matsuye.
 Koskenniemi, Rev. F. & W., 1907, Luth, (Finnish) Iida, Nagano-ken.
 Kurvinen, Miss Esteri S., 1900, Luth, (*absent*), Helenski, Silta-saari, Finland.
 Kuyper, Miss Jennie, M., 1905, R.C.A., (*absent*)
 Kuyper, Rev. H. 1911, R.C.A. 89 Imazato-cho Shirokane, Shiba, Tokyo.

L

- Lafon, L'Abbé H., 1881, Cath., Sapporo.
 Laisné, L'Abbé T., 1888, Cath., (*absent*).
 Lake, Mr. Chas. N. & W., 1911, S.D.A., 1 Dote Samban-cho, Kojimachi, Tokyo.
 Lampe, Rev. W.E., & W., 1900, R.C.U.S., (*absent*) 735 Girard St., N.W., Washington, D.C., U.S.A.
 Landis, Rev. H.M., & W., 1888, P.M., Meiji Gakuin, Tokyo.
 Landsborough, D., M.D., 1895, E.P., Shōka, Formosa.
 Lang, Rev. D.M., & W., 1880, C. of E., Moto-machi, Hakodate.
 Langlais, Rev. J., 1878, Cath., (*absent*).
 Langton, Miss H., 1902, C. of E., (*absent*);
 Laning, Miss Serena B., 1907, E.C., 5 Kawaguchi, Osaka.
 Laning, Henry, M. D., 1873, E.C., 5 Kawaguchi, Osaka.
 Laning, G., M.D., 1910, E.C., Kawaguchi, Osaka.
 Laning, Miss Mary E., 1908, E.C., 9 Kobito-machi, Wakayama.
 Lansing, Miss Harriet M., 1893, R.C.A., 35 Shimo Tatsuo-cho, Kagoshima.
 Lawrence, Mr. A. & W., B.B.S., 95 Yedo-machi, Kobe.
 Layman, Rev. Leigh, & W., 1895, M.P., 83 Hinode-cho, Yokohama.

- Lea, Rt. Rev. Bishop A., & W., 1897, C. of E., Fukuoka.
 Learned, Rev. D.W., D.D., & W., 1875, A.B.C., Imadegawa-dori, Tera-machi nishi-iru, Kyoto.
 Learned, Miss Grace W., 1900, A.B.C., Imadegawa-dori, Kyoto.
 Leavitt, Miss J.L., 1881, P.M., (*absent*).
 Lebel, Rev. E., 1892, Cath., Shimazaki-mura, Kumamoto, Shigai.
 Lediard, Miss Mary F., 1906, C.C., (*absent*).
 Lee, Miss Mabel, 1903, M.E.C., Seiryu Jo Gakko, Nagoya.
 Leland, Rev. H.D., 1901, Ind., (*absent*).
 Lemaréchal, L'Abbé J.M., 1870, Cath., Ote-machi Shidzuoka.
 Lemarié, Rev. F.P.M., 1898, Cath., Yatsushiro, Kumamoto-ken.
 Lemoine, Rev. J.C., 1894, Cath., 21 Kasumi-cho, Azabu, Tokyo.
 Lennox, Miss, 1909, C. of E., Matsumoto, Shinshu.
 Lewis, Miss Amy G., 1898, M.E.C., (*absent*), Collins Center, N.Y.
 Lewis, Miss Alice G., 1905, S.F., (*absent*), 575 Summit Av., Pasadena, Cal.
 Lewis, Miss Stella W., 1905, C.C., (*absent*).
 Light, Mr. S.F., 1908, Y.M.C.A.T., 172 Nagata-cho, Kagoshima.
 Ligneul, L'Abbé F.A., 1880, Cath., 6 Sarugaku-cho, Kanda-ku, Tokyo.
 *Lindley, Miss I., 1909, C. of E., Kokutaiji-mura Hiroshima.
 Lilly, Mr. Chas. C., 1910, Y.M.C.A.T., Tennoji, Osaka.
 Lindsey, Miss Lydia A., 1907, R.C.U.S., Miyagi Jo Gakko, Sendai.
 Lindstrom, Rev. H., & W., 1891, C.M.A., 24 Shimonaka-machi, Hiroshima.
 Lippard, Rev. C.K., D.D., & W., 1900, Luth., Saga.
 Lippitt, Miss A.B., 1910, A.B.F.M.S., (*absent*) Cooperstown, N.Y.
 Lissarrague, L'Abbé, 1901, Cath., 18 Mukoyanagiwara, Tokyo.
 Lloyd, Miss J., 1903, E.P., (*absent*), 63 Salisbury Mansions, Harlingay, Eng.
 Lloyd, Rev. J. H., 1908, E.C., 58 Tsukiji, Tokyo.
 Lobdell, Rev. N. L. & W., 1905, Univ., 79 Oiwa-mura, Shidzuoka.
 Logan, Rev. C.A. & W., 1902, P.M.S., Tokushima-cho, Tokushima, Shikoku.
 Lombard, Rev. F.A. & W., 1900, A.B.C., Muromachi-dori, Imadegawa agaru, Kyoto.
 London, Miss M. H., 1907, P.M., Joshi Gakuin, 33 Kami Niban-cho, Kojimachi, Tokyo.
 Loomis, Rev. Henry, & W., 1872, 223 Bluff, Yokohama.
 Loomis, Miss Clara D., 1901, W.U.M., 212 Bluff, Yokohama.
 Luneau, L'Abbé A., Vic. Gen., 1877, Cath., Kawaguchi, Osaka.
 Luther, Miss Ida R., 1898, P.M., Seoul, Korea.

M

- Macdonald, Miss A. C., 1904, Y.W.C.A., 41 Samban-cho, Kojimachi, Tokyo.

- Mackie, Miss J., 1900, C. of E., Tomida, Tokushima.
 Macmillan, Thos. D. & W., 1907, Y.M.C.A.T., 7 Higashi Yamate, Nagasaki.
 MacNair, Rev. T. M., & W., 1883, P.M., (*absent*).
 MacRae, Miss Ellen, 1899, E.C., Maebashi.
 Madden, Rev. M. B., & W., 1895, C.C., Tennoji, Osaka.
 Madeley, Rev. W. F., & W., 1896, E.C., Wakamatsu, Aizu.
 Makeham, Miss, 1908, C. of E., St. Mary's Home, Matsumoto.
 Maguet, Miss E., 1907, P.M., Wilmina Jo-Gakko, Tamatsukuri, Osaka.
 Mallett, Miss Gertrude, 1909, M.P., 330 Uramonzen-cho, Nagoya.
 Mann, Miss Irene P., 1895, E.C., Utsunomiya.
 Mann, Rev. J. C., & W., 1905, C. of E., Hamada, Iwami.
 Marie, L'Abbé L. C., 1888, Cath., Hiroshima.
 Marion, L'Abbé P., 1895, Cath., Fukushima, Fukushima-ken.
 Markland, Miss Neata M.C.C., 1909, 75 Hirosaka-dori, Kanazawa.
 Marmand, L'Abbé J. E., 1876, Cath., Kuroshima, Nagasaki-ken.
 Marmonier, L'Abbé P. C. H., 1900, Cath., Tamatsukuri, Osaka.
 Marsh, Mr. C. A., & W., 1909, Y.M.C.A.T., Nakazato, Takinogawa, Tokyo-fuka.
 Mathon, L'Abbé Remy, Cath., Niigata.
 Matrat, Rev. J. Fr., 1881, Cath., Hirosashi, Hirado, Nagasaki-ken.
 Matson, Rev. Aug., & W., 1901, S.J.A., Ito, Izu.
 Matthew, Miss Margaret L., 1903, Y.W.C.A., 41 Samban-cho, Kojimachi, Tokyo.
 Matthews, Rev. W. K., & W., 1902, M.E.S., Kwansei Gakuin, Kobe.
 Mathewson, Rev. W. F., & W., 1903, F.M., (*absent*) 1132 Washington Bl., Chicago, Ill., U.S.A.
 Maxwell, Rev. J. L., D.D., & W., 1901, E.P., (*absent*).
 Mayer, Rev. Paul S., & W., 1909, E.A., 44 Tsukiji, Tokyo.
 Mayrand, Rev. P. A., 1889, Cath., 34 Honcho, Kami-machi, Hachioji.
 McAlpine, Rev. R. E., & W., 1835, P.M.S., (*absent*), Clarksville, Ga.
 McCaleb, Rev. J. M., & W., 1892, Ind., (*absent*).
 McCall, Rev. C. F., & W. 1908, C.C., Shimo Hon-cho, Akita.
 McCauley, Mrs. J. K., 1880, P.M., 102 Tsunohadzu, Tokyo.
 McCloy, Thos., M.D., & W., Ind., 17 Hikawa-cho, Akasaka-ku, Tokyo.
 McCord, Rev. E. K., & W., 1900, A.C.C., 41 Karahori-cho, Sendai.
 McCowan, Miss Amy E. 1911, A.B.C. 34 Yochome, Nijodori, Chikko, Osaka.
 McCoy, Rev. R. D., & W., 1904, C.C., (*absent*).
 McIlwaine, Rev. W. E. & W., 1889, P.M.S., Kochi.
 McKenzie, Rev. D. R., D.D., & W., 1891, M.C.C., Kitano-cho, Shichome, Kobe.

- McKim, Rt. Rev. Bishop John, D.D., & W., 1880, E.C., Tokyo.
 McKim, Miss Bessie, 1905, E.C., Nishi Okubo, Tokyo-fuka.
 McLeod, Rev. Duncan W., & W., 1907, C.P., Tamsui, Formosa.
 McLeod, Miss Anna, M.C.C., 1910, 8 Torii-zaka, Azabu, Tokyo.
 Mead, Miss Lavinia, 1890, A.B.F.M.S., Kami-dori Minami Horie, Osaka.
 Meade, Miss Bessie, 1904, E.C., Wakamatsu.
 Medling, Rev. P. P., & W., 1907, S.B.C., Yamashita-cho Kago-shima.
 Meikle, Rev. W. L., & W., 1908, F.M., Tennoji, Osaka.
 Melton, Miss M. E., 1889, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Meyers, Rev. J. T., & W., 1893, M.E.S., (*absent*).
 Miles, Rev. B.N., & W., 1909, C. of E., Higashi Kusabuka-cho, Shidzuoka.
 Miller, Miss Alice, 1895, Ind., 6 Naka-cho, Yotsuya, Tokyo.
 Miller, Rev. E.R. 1872, 22 Hirakawa-cho, Kojimachi, Tokyo.
 Miller, Rev. H.K., & W., 1892, R.C.U.S., Tokyo.
 Miller, Rev. L.S.G., & W., 1907, Luth., Funatsu-machi, Fukuoka.
 Miller, Rev. Geo., & W., 1906, Chinese Y.M.C.A., 58 Wakamatsu-cho, Ushigome, Tokyo.
 Milliken, Miss Elizabeth P., 1884, P.M., Joshi Gakuin, 33 Kami Nibancho, Kojimachi, Tokyo.
 Millman, Rev. R. M., & W., 1909, C. of E., Toyohashi.
 Mills, Ernest O., 1908, & W., 1900, S.B.C., 30 Funa-machi, Fukuoka.
 Mintle, Miss Rosa, 1908, H.F., 2124 Minami Ota-machi, Yokohama.
 Minkinen, Mr. D. & W., 1905, Luth., (Finnish) Shimo Suwa, Shinshu.
 Moncrieff, Mr. J. E., Y.M.C.A.T., Hagi, Yamaguchi-ken.
 Moncure, Rev. John, 1909, S.B.C., 105 Daimyo-machi, Fukuoka.
 Monk, Miss A. M., 1904, P.M., Sapporo.
 Montagu, L'Abbé L., 1902, Cath., Hirosaki.
 Montgomery, Rev. W. E., E.P., Tainan, Formosa.
 Montgomery, Capt. Miss, 1906, S.A., 4 Ginza, Nichome, Kyobashi-ku, Tokyo.
 Moore, Miss Ellen, Ind., 1909, 26 Bizen-machi, Mito, Ibaraki-ken.
 Moore, Rev. J. W., 1890, P.M.S., (*absent*) Sherman, Texas.
 Moore, Rev. J. P., 1883, R.C.U.S., Sarubiki-cho, Sendai.
 Morgan, Miss Agnes F., 1889, P.M., Wilmina Jo Gakko, Tamatsukuri, Osaka.
 Morgan, Rev. J. B., & 1907, Y.M.C.A.T., Sapporo.
 Moseley, Rev. C. B., D.D., & W., 1887, M.E.S., (*absent*).
 Mosser, Miss Clara, R.C.U.S., 1909, Miyagi Jo Gakko, Sendai.
 Moule, Rev. G. H., & W., 1903, C. of E., (*absent*).
 Moulton, Miss Julia, 1891, R.C.A., 178 Bluff, Yokohama.

- Munroe, Rev. H. H., & W., 1906, P.M.S., 602 Eikokuji-cho, Kochi.
 Murphy, Rev. U. G., & W., 1893, M.P., (*absent*) Healdsburg, Cal., U.S.A.
 Murray, Rev. D. A., D.D., 1889, and W., 1902, P.M., Tsu, Ise.
 Myers, Rev. H. W., & W., 1897, P.M.S., 112 Shichome, Yamamoto-dori, Kobe.
 Mylander, Miss Ruth, 1910, F.M., 1921 Hidein-cho, Tennoji, Osaka.

N

- Nash, Miss E., 1891, C. of E., Yonago.
 Neely, Miss C. J., 1899, E.C. (*absent*).
 Neilson, Rev. A. B., 1895, E.P., Tainan, Formosa.
 Nevile, Miss Lucy, 1905, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
 Newell, Rev. H. B., D.D., & W., 1837, A.B.C., 52 Niban-cho, Matsuyama.
 Newman, Miss H., 1905, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
 Newton, Rev. J. C. C., D.D., & W., 1888, M.E.S., Kobe.
 Nicodemus, Mr. F. B. & W., Y.M.C.A.T., Taihoku, Formosa.
 Nielsen, Rev. J. P. & W., 1909, Luth., Kurume.
 Noailles, L'Abbé Olivier de, 1883, Cath., 80 Honmura, Yamashita-cho, Yokohama.
 Noordhoff, Miss Jeane, R.C.A., 35 Shimo Tatsu-cho, Kagoshima.
 Norman, Rev. D., & W., 1897, M.C.C., Agata-machi, Nagano, Shinshu.
 Norton, Miss E. L. B., 1900, C. of E., 2 Kita Sanjo, Nishi 7-chome, Sapporo.
 Noss, Rev. Christopher & W., 1895 R.C.U.S., Wakamatsu Iwashiro.
 *Nott, Miss G. C., 1890, C. of E., (*absent*) The Glen, Walms, England.
 Nylund, Miss J., 1907, Luth., (Finnish) Shimo-Suwa, Nagano-ken.

O

- Obee, Rev. E. I., & W., 1904, M.P., (*absent*).
 Ogrim, Ensign T., & W., 1910, S.A. 11 Nichome, Ginza, Tokyo.
 Oldham, Miss Lavenia, 1892, C.C., 35 Nakano-cho, Ichigaya, Tokyo, (*absent*).
 Olds, Rev. C. B., & W., 1903, A.B.C., Miyazaki.
 Oltmans, Rev. A., D.D., & W., (*absent*), R.C.A., 89 Imazato-cho, Shirokane, Shiba, Tokyo.
 Orr, Major R. H., & W., 1905, S.A., 11 Ginza, Nichome, Tokyo.
 *Osborne, Miss Catherine M., 1895, Univ., 50 Takata, Oimatsu-cho, Koishikawa, Tokyo.

- Ostrom, Rev. H. C. & W. 1911, P.M.S., Tokushima.
 Outerbridge, Rev. H. W., & W., M.C.C., 1910, 1 Hatchome,
 Tamachi, Shiba, Tokyo.
 Oxford, Mr. James S., & W., 1910, M.E.S., 135 Kitano-cho,
 Shichome, Kobe.

P

- *Paget-Wilkes, Mr. & W., J.E.B., Kobe.
 Painter, Rev. Sheldon & W., 1896, C. of E., 21 Kusaba-cho,
 Kumamoto.
 Papinot, L'Abbé E. J., 1886, Cath., (*absent*).
 Park, Miss W. L., 1908, M.E.S., 35 Yochoime, Nakayamate-dori,
 Kobe.
 Parker, Miss Alice, 1901, C. of E., (*absent*).
 Parker, Miss Edith, C. C., 1909, 354 Nakazato, Takinogawa,
 Tokyo-fuka.
 Parmelee, Miss H. F., 1877, A.B.C., Matsuyama.
 Parrott, Mr. Fred., & W., 1890, B.F.B.S., Bible House, 95 Yedo-
 machi, Kobe.
 Parshley, Rev. W. B., D.D., & W., 1890, A.B.F.M.S., (*absent*), 91
 Sumner St., Newton Centre, Mass.
 Pasley, Miss M. L., 1903, C. of E., Hamada, Iwami.
 Patton, Miss Annie V., 1900, P.M.S., Tokushima.
 Patton, Miss Florence, 1895, P.M.S., 171 Terashima-cho, Toku-
 shima, Awa.
 Payne, Miss E. C., 1892, C. of E. (*absent*).
 Pearce, Miss Lizzie, 1908, O.M.S., Kashiwagi, Yodobashi,
 Tokyo-fuka.
 Pearson, Adj. Mary, 1898, S.A., 11, Ginza, Nichome, Tokyo.
 Pearson, Milo, 1903, Y.M.C.A.T., 2; Kita Nagasa-dori, 4 chome,
 Kobe.
 Peck, Miss Sally P., 1901, E.C., Kanazawa.
 Pedley, Rev. Hilton, & W., 1889, A.B.C., Maebashi.
 Peeke, Rev. H. V. S., & W., 1888, R.C.A., Nishi Hori-bata, Saga.
 Pelu, Rev. A. C. A., 1872, Cath., Dozaki, Goto, Nagasaki-ken.
 Penrod, Miss Christine T., 1892, J.E.B., 356 Naka Hyakunin-cho,
 Okubo, Tokyo-fuka.
 Perrin, Rev. H., 1884, Cath., Kobe.
 Perry, Rev. Fred. A., & W., 1902, M.P., (*absent*).
 Peterson, Miss A. J., 1891, S.J.A., Chiba, Shimosa.
 Pettee, Rev. J. H., D.D., & W., 1878, A.B.C., Okayama.
 Pettier, L'Abbé A. E., 1868, Cath., Yokohama.
 Phelps, Mr. G. Sidney, & W., 1902, Y.M.C.A., Muromachi,
 Demizu Agaru, Kyoto.
 Phelps, Miss F. E., 1889, M.E.C., Sendai.

- Philips, Miss E. G., 1901, C. of E., 108 Zoshigaya, Koishikawa, Tokyo.
- Pider, Miss Myrtle Z., 1911, M.E.C., Aoyama Jo Gakuin, Tokyo.
- Pierson, Rev. G. P., & W., 1888, P.M., Asashigawa, Hokkaido.
- Pieters, Rev. Albertus, & W., 1891, R.C.A., 48 Niage-machi, Oita, Bungo.
- Pieters, Miss Johanna A., 1904, R.C.A., 14 Shigashi Yamate, Nagasaki.
- Pifer, Miss B. Catherine, 1901, R.C.U.S., (*absent*).
- Pinsent, Mrs. A.M., 1905, M.C.C., 8 Torii-zaka, Azabu, Tokyo.
- Place, Rev. A. W., & W., 1908, C.C., 355 Nakazato, Takinogawa, Tokyo-fuka.
- Planés, L'Abbé S.S., 1903, Cath., Matsuye.
- Porter, Miss F. E., Ichijo-dori, Muromachi nishiiru, Kyoto.
- Pool, Miss Lillian, 1906, N.C., (*absent*).
- Pouget, L'Abbé Armand, 1893, Cath., Morioka.
- Pratt, Miss S. A., 1892, W.U.M., 212, Bluff, Yokohama.
- Preston, Miss E. D., 1908, C. of E., Kure.
- Price, Mrs. Louise, R., 1887, P.N.S., (*absent*) U.S.A.
- Prindiville, Miss M., 1906, C. of E., 33 Nakayamate-dori, 6-chome, Kobe.
- Pringle, Miss F.C., 1900, C. of E., 248 Choja-machi, Kitashinagawa, Tokyo.
- Pringle, Mr. J. C., Y.M.C.A.T., 324, Hiratsuka-cho, Hiroshima.
- Provence, Mr. E. W., 1906, Y.M.C.A.T., 59 Hoei, Kami-cho, Fukui.
- Puissant, Rev. M., 1888, Cath., Kishiwada, Osaka-fu.
- Purington, Mr. R. E. & W., Y.M.C.A.T., 19 Kawaguchi-cho, Osaka.

R

- Raguet, Rev. E., 1879, Cath., Urakami, Nagasaki-ken.
- Ranck, Miss Elmina, 1906, E.A., (*absent*) Naperville, Ill.
- Ransom, Miss Mary H., 1901, P.M., Tondabayashi, Osaka.
- Ransom, Miss A. L., 1904, E.C. Sendai.
- Raoult, Rev. G. E., 1896, Cath., Oita.
- Rawlings, Rev. G. W. & W., 1900, C. of E., Higashi Tenjo-chaya, Osaka.
- Ray, Rev. J. F., & W., 1904, S.B.C., Tanaka-machi, Nakajima, Shimonoseki.
- Reeve, Rev. W. E. & W., 1908, C. of E., Sapporo.
- Reifsnider, Rev. C. F., & W., 1901, E.C., Fukui.
- Reifsnider, Mr. J., & W., 1902, E.C., Karasu-maru-dori, Kyoto.
- Reischauer, Rev. A. K. & W., 1905, P.M., (*absent*).
- Relave, L'Abbé T. L., 1885, Cath., Miyazu, Tango.

- Rennie, Mr. Wm., 1906, Y.M.C.A.T., Hakodate.
 Rey, L'Abbé A., 1889, Cath., (*absent*).
 Rey, L'Abbé J. P., 1882, Cath., 44 Yamate-cho, Yokohama.
 Reynaud, L'Abbé Jules, 1896, Cath., (*absent*).
 Richard, Rev. W. A., 1910, C. of E., Odawara.
 Richardson, Miss, 1911, C. of E. 12, Kawaguchi, Osaka.
 Rickards, Miss M., 1894, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
 *Riddell, Miss H., 1890, C. of E., Kumamoto.
 Riker, Miss Jessie, 1903, P.M., Yamada, Ise.
 Rioch, Miss Mary, 1892, C.C., 35 Nakano-cho, Ichigaya, Tokyo.
 Ritson, Miss E., 1891, C. of E., Tokushima.
 Rivington, Miss, 1910, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
 Roberts, Miss A., 1897, C. of E., Nagasaki.
 Robertson, Miss Elva, 1905, P.M., Tanabe, Wakayama-ken.
 Robertson, Miss M.A., 1891, M.C.C., Kofu, Yamanashi-ken.
 Robinson, Rev. J. C., & W., 1888, (*absent*).
 Robinson, Rev. C. E., & W., 1907, C.C., Sendai.
 Robson, Capt. Miss F. E., 1907, S.A., 88-A Yamashita-cho, Yokohama.
 Rogers, Miss, 1908, C.W.W., 16, Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
 Roland, L'Abbé E., 1897, Cath., (*absent*).
 Rolman, Miss E. L., 1884, A.B.F.M.S., (*absent*).
 Rose, Miss C. H., 1886, P.M., (*absent*).
 Ross, Rev. C. H. & W., A.B.F.M.S., 1910, 2 Nakajima-cho, Sendai.
 Rotz, L'Abbé Marc. de, 1868, Cath., Nagasaki.
 Rotzel, Mr. C. L., & W., 1907, Y.M.C.A.T., Shinmachi, Yamaguchi.
 Rousseau, L'Abbé J., 1891, Cath., (*absent*).
 Rowe, Rev. J. H., & W., 1906, S.B.C., 29 Sakurababa, Nagasaki.
 Rowland, Rev. G. M., D.D., & W., 1886, A.B.C., (*absent*), Auburn-dale, Mass.
 Rowland, Miss J. M., 1906, C. of E., 15 Nakayamate-dori, 6-chome, Kobe.
 *Rowlands, Rev. F. W., & W., 1897, C. of F., 2 Tonoo-machi, Sasebo.
 Ruigh, Rev. D. C. & W., 1905, R.C.A., Meiji Gakuin, Tokyo.
 Rumsey, Miss F. M., 1907, A.B.F.M.S., 47, Shimotera-machi, Himeji.
 Russell, Miss M. H., 1895, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
 Russell, Miss May, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Russell, Miss E., 1879, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Ryder, Miss Gertrude, 1908, A.B.F.M.S., (*absent*), Worcester, Mass.
 Ryerson, Rev. G. E. & W., 1905, C. of E., (*absent*).

S

- Salmon, Rt. Rev. M. A., Vicar Gen., 1868, Cath., Nagasaki.
 Sander, Miss M., 1890, C. of E., 52 B. Tsukiji, Tokyo.
 Sanders, Mr. T. 1912, Ind., Yamaguchi.
 Santee, Miss Helen C., 1908, M.E.C., Sapporo.
 Saunby, Rev. J. W. & W., 1910, M.C.C., Kanazawa, Kaga.
 Sauret, Rev. M., 1870, Cath., Kurume, Fukuoka-ken.
 Savolainen, Mr. V., & W., 1907, Luth, (Finnish), Shimo-Suwa, Nagano-ken.
 Schiller, Superintendent Emil, & W., 1895, G.E.M., 10 Noboribata, Shogoin-cho, Kyoto.
 Schlegelmilch, Miss Donna, 1909, M.P., 244-B, Bluff, Yokohama.
 Schneder, Rev. D. B., D.D., & W., 1887, R.C.U.S., 78 Higashi Samban-cho, Sendai.
 Schroeder, Pfarrer E., & W., 1908, G.F.M., 23 Kamitomizaka, Koishikawa, Tokyo.
 Schwartz, Rev. H. W., M.D., & W., 1885, M.E.C., 222 Bluff, Yokohama.
 Schwartz, Rev. H. B., D.D., & W., 1893, M.E.C., (*absent*).
 Scott, Mr. S., 1908, C. of E., 5 Nakayamate-dori, 3 Chome, Kobe.
 Scott, Rev. J. J. 1911, C. of E., Hamada, Iwami.
 Scott, Rev. F. N., & W., 1904, M.E.C., Chinzei Gakuin, Nagasaki.
 Scott, Rev. J. H., & W., 1892, A.B.F.M.S., 14 Kawaguchi-cho, Osaka.
 Scott, Miss Mary, 1911, M.C.C., 12 Agata-machi, Nagano.
 Scudder, Rev. Frank S., 1897, R.C.A., Honolulu, Hawaii.
 Searle, Miss S. A., 1883, A.B.C., Kobe College, 60 Shichome, Yamamoto-dori, Kobe.
 Seeds, Miss Leonora M., M.E.C., (*absent*).
 Seeds, Miss Mabel L., 1901, M.E.C., Aoyama Jo Gakuin, Tokyo.
 Seiple, Rev. W. G., Ph.D., & W., 1905, R.C.U.S., Tsuchidoi-cho, Sendai.
 Sells, Miss E. P., 1893, C. of E., Kagoshima.
 Serge, Bishop of Kyoto, 1908, R.O.C., 6 Higashi Kobai-cho, Surugadai, Tokyo.
 Shannon, Miss I. L., 1904, M.E.S., Kami-Nagaregawa, Hiroshima.
 Shannon, Miss Katherine, 1903, M.E.S., Kami-Nagaregawa, Hiroshima.
 Sharpe, Rev. A. L., 1903, C. of E., (*absent*).
 Sharpless, Miss Edith F., 1910, S.F., Mito.
 Shaw, Rev. R. D. M., & W., 1901, C. of E., Numadzu.
 Shaw, Miss L. L., 1904, C. of E., 12, Kawaguchi, Osaka.
 Shepperd, Miss K., 1910, C. of E., 16 Hirakawa-cho, 6-chome, Kojimachi, Tokyo.
 Sherman, Miss Mary B., 1902, P.M. (*absent*).

- Shively, Rev. B. F., & W., 1907, U.B.C., (*absent*).
 Shortt, Rev. Chas. H., 1900, C. of E., Takata, Echigo.
 Sifton, Miss I. A., 1897, Ind., (*absent*).
 Simpson, Rev. J. B., 1910, C. of E., 11 Sakaecho, Shiba, Tokyo.
 Singer, Miss F. E., 1894, M.E.C., Iai Jo Gakko, Hakodate.
 Slate, Miss Anna B., 1902, M.E.C., 221 Bluff, Yokohama.
 Smart, Rev. Wm. H., 1901, E.C., 1907, Itchome, Ashikaga-machi, Tochigi.
 Smelser, Mr. F. L., & W., 1895, H.F., 2124 Minami Ota-machi, Yokohama.
 Smith, B. P., 1905, B.B.S., (*absent*).
 Smith, Rev. F. H., & W., 1905, M.E.C., (*absent*).
 Smith, Rev. Frisby D., & W., 1908, Luth., 8 Tamachi, Shiba, Mita, Tokyo.
 Smith, Miss Lida B., 1885, M.E.C., (*absent*).
 Smith, Mr. P. A., & W., 1903, E.C., Tsu, Ise.
 Smith, Miss S. C., 1880, P.M., Sapporo.
 Smith, Mr. Roy, 1908, & W., 1910, Y.M.C.A.T., Higher Commercial School, 2 of 42 Kitano-cho, Sanchome, Kobe.
 Smyth, Ensign, Miss A., 1906, S.A., 11 Ginza, Nichome, Tokyo.
 Soper, Rev. J., D.D., & W., 1873, M.E.C., (*absent*), Glendale, Cal.
 Soper, Miss E. Maud, 1903, M.E.C., (*absent*), Glendale, Cal.
 Spencer, Rev. David S., D.D., & W., 1883, M.E.C., (*absent*), Factoryville, Pa.
 Spencer, Miss E., C. of E., (*absent*).
 Spencer, Miss M. A., 1878, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
 Spencer, Robert S., 1910, Ind., (*absent*), Madison, N.J.
 Sprowles, Miss A. B., 1905, M.E.C., (*absent*).
 Stanford, Rev. A. W. & W., 1886, A.B.C., 53 Gochome, Yamamoto-dori, Kobe.
 Starkey, Miss Bertha, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Steadman, Rev. F. W., & W., 1901, A.B.F.M.S., 1 Inaho-machi, Otaru, Hokkaido.
 Steele, Rev. H. T., & W., 1906, C. of E., Okayama.
 Steichen, L'Abbé Michel, 1886, Cath., Sanko-cho, Shiba, Tokyo.
 Steiner, Rev. Jesse F. & W., 1905, R.C.U.S., (*absent*).
 Stevenson, Miss G. S., 1898, C. of E. (*absent*).
 Stewart, Rev. S. A., & W., 1906, M.E.S., 53 Kami Nagaregawa-cho, Hiroshima.
 Stirewalt, Rev. A. J., 1906, Luth., (*absent*), Luray, Va., U.S.A.
 Stirling, Miss Charlotte E., 1890, P.N.S., (*absent*), Santa Monica, Cal.
 Stowe, Miss Grace H., 1908, A.B.C., 60 Yamamoto-dori, Shichome, Kobe.

Stowe, Miss Mary E., 1908, A.B.C., 60 Yamamoto-dori, Shichome, Kobe.

Stuart, Miss J., 1885, E.P., Tainan, Formosa

Suthon, Miss G., 1889, E.C., Karasumaru-dori, Kami-Choja, Kyoto

Swann, Miss Annabel, 1910, M.C.C., Nishi Kusabuka, Shizuoka

Sweet, Rev. Chas. F., & W., 1898, E.C., 54 Tsukiji, Tokyo

T

Tanner, Miss L. K., 1905, C. of E., Nagasaka-cho, Azabu, Tokyo

Tapson, Miss A. M., 1888, C. of E., Hakodate

Taylor, Wallace, M. D., & W., 1874, A.B.C., (*absent*)

Taylor, Mr. Wm. J., & W., Ind., (*absent*), c/o W.H.R. Tredimuck, Esq., "Merlande," Purley, Surrey, Eng.

Tennent, Miss A. C., 1891, C. of E., (*absent*).

Tenny, Rev. C. B., 1900, A.B.F.M.S., (*absent*).

Tetlow, Miss, 1908, E. C. Kanazawa.

Teusler, Rev. R. B., M.D., & W., 1900, E.C., St. Luke's Hospital, Tsukiji, Tokyo.

Thomas, Miss Hettie, 1903, M.E.C., (*absent*).

Thomas, Miss Mary, 1906, M.E.C., (*absent*).

Thomasma, Miss G. M., 1904, R.C.A., (*absent*), 267 Crescent Ave, Grand Rapids, Mich.

Thompson, Rev. David, D. D. & W., 1863, P.M., 16 Tsukiji, Tokyo.

Thompson, Miss Anna De F., 1887, R.C.A., Yokohama.

Thompson, Miss F., 1906, C. of E., Kagoshima.

Thompson, Miss Charlotte, 1908, P.M.S., Kinjo Jo Gakko, Shirakabe-cho, Shichome, Nagoya.

Thompson, Rev. John & W., N.C., 1910, 45 Bishamon-cho, Hiromichi, Matsubara Agarui, Kyoto.

Thomson, Rev. R. A., F.R.G.S., & W., 1884, A.B.F.M.S., 39 Kitano, Nichome, Kobe.

Thorp, Miss E. E., 1905, C. of E., (*absent*).

Timberlake, Miss A., 1905, M.C.C., Kusabuka-cho, Shizuoka.

Tindale, Major J. H. & W., 1907, S.A., 11 Ginza, Nichome, Tokyo.

Topping, Rev. Henry & W., 1895, A.B.F.M.S., 43 Uchimarui, Morioka.

Topping, Miss Helen, 1911, A.B.F.M.S., 43 Uchi-maru, Morioka.

Totten, Rev. Frank & W., (*absent*), 1902, M.P., 47 Chokyuji-machi, Nagoya.

Tracy, Miss Mary E., 1903, W.U.M., 212 Bluff, Yokohama.

Trent, Miss E. M., 1894, C. of E., Fukide-machi, Nagoya.

Trintignac, L'Abbé P., 1896, Cath., Shimonoseki.

Tristram, Miss K. A., 1888, C. of E., (*absent*).

Trott, Miss D., 1910, C. of E., Hirakawa-cho, Rokuchome, Koji-machi, Tokyo.

- True, Miss Alice, 1898, A.C.C., Ishinomaki, Sendai.
 Trueman, Mr. G. E., & W., 1910, Y.M.C.A.T., 13-A Higashi Yamate, Nagasaki.
 Tucker, Rt. Rev. H. St. Geo. & W., 1899, E.C., Kyoto.
 Tulpin, Rev. E. A., 1877, Cath., 21 Kasumi-cho, Azabu, Tokyo.
 Turner, Mrs. W. P., 1890, M.E.S., 133 Kami Nobori-cho, Hiroshima.
 Tuxbury, Mrs. Nina, 1907, A.B.F.M.S., 11 Kami-dori, Minami-hori, Shichome, Nishiku, Osaka.
 Tweedie, Miss Eliza G., 1903, M.C.C., 12 Agata-cho, Nagano.

U

- Umbreit, Rev. S. J., & W., 1905, E.A., 12 Shichome, Yamamoto-dori, Kobe.
 Usitalo, Miss Sigrid, 1903, Luth., (Finnish), 106 Sanya, Yoyogi, Tokyo-fuka.
 Upton, Miss E. F., 1908, E.C., Urawa, Saitama-ken.

V

- Vagner, L'Abbé A., 1890, Cath., Nara.
 Vail, Miss J. S., 1880, M.E.C., 6 Aoyama Gakuin, Aoyama, Tokyo.
 Van Dyke, Rev. E. H., D.D., & W., 1890, M.P., 47 Chokyujicho, Nagoya.
 Van Horn, Rev. G. W., & W., 1888, P.M., 32 Kawaguchi-cho, Osaka.
 Van Petten, Mrs. C. W., 1881, M.E.C., 221 Bluff, Yokohama.
 Veazey, Miss M.A., 1892, M.C.C., Nishikusabuka, Shidzuoka.
 Veatch, Mr. Reese E., 1906, Y.M.C.A.T.
 Veillon, Rev., 1908, Cath., Miyazaki.
 Villion, Rev. A., 1896, Cath., Hagi, Yamaguchi-ken.
 Vincent, Rev. C. G., 1911, Ind., 68 Zoshigaya, Koishikawa, Tokyo.
 Vories, Mr. W. M., 1905, Ind., Hachiman, Omi.

W

- Wainwright, Miss M. E., 1887, A.B.C., 5 Nodaya-cho, Okayama.
 Walke, Rev. Roger A., & W., 1904, E.C., Hachioji.
 Walker, Mr. F. B., & W., 1903, C. of E., 5 Nakayamate-dori, 3-chome, Kobe.
 Walker, Rev. H. E., & W., 1911, M.C.C., 67 Shinsaka-machi, Akasaka, Tokyo.
 Wall, Miss A. T., 1899, E.C., Hirosaki.
 Wallace, Rev. Geo., & W., 1899, E.C., 4 Tsukiji, Tokyo.
 Waller, Rev. J. G., & W., 1890, C. of E., Ueda.

- Walne, Rev. E. N., D.D., & W., 1892, S.B.C., 105 Daimyo-machi, Fukuoka.
- Walrath, Mr. Milo J., Y.M.C.A.T., Muromachi, Demizu agaru, Kyoto.
- Walter, Miss E. M., 1903, C. of E., 1 Hitosugi-cho, Akasaka, Tokyo.
- Walton, Rev. H. B., & W., 1906, C. of E., (*absent*).
- Walvoord, Anthony & W., 1905, B.C.A., 16 Higashi Yamate, Oura, Nagasaki.
- *Wansey, Rev. H. R., & W., 1906, Ind., Shiken-cho, Nikko.
- Ward, Miss Elizabeth, 1905, A.B.C., (*absent*).
- Ward, Miss I.M., 1901, P.M., Joshi Gakuin, 33 Kami Niban-cho, Kojimachi, Tokyo.
- Warnock, Miss C., 1908, E.C., 18 Gobancho, Kojimachi, Tokyo.
- Warren, Mrs. C.F., 1890, C. of E., Tokushima.
- Warren, Rev. C.T., & W., 1890, C. of E., (*absent*).
- Warren, Rev. C.M., & W., 1899, A.B.C., Tottori.
- Waters, Rev. B.W., 1887, M.E.S., (*absent*), Rockville, Md., U.S.A.
- Watney, Miss G., 1911, Y.W.C.A., 41 Samban-cho, Kojimachi, Tokyo.
- Watson, Miss R. J., 1883, M.E.C., 221 Bluff, Yokohama.
- Weakley, Rev. W.R., & W., 1895, M.E.S., 14 Kawaguchi-cho, Osaka.
- Weaver, Miss Georgiana, 1902, M.E.C., Nagoya.
- Webb, Rev. A.E., 1894, C. of E., Chiba.
- Weidner, Miss Sadie L., 1900, R.C.U.S., Miyagi Jo Gakko, Sendai.
- Wells, Miss Florence, 1907, W.U.M., 212 Bluff, Yokohama.
- Wells, Miss Lillian A., 1900, P.M., Tokuyama, Yamaguchi-ken.
- Westen, Miss M. 1907, Luth., (Finnish), Shimo-suwa, Nagano-ken.
- West, Miss A. B., 1885, P.M., 2 Nishi-machi, Nihonenoki, Shiba, Tokyo.
- Weston, Miss M.D., 1895, C.W.W., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
- Wheeler, Mr. H.A., & W., (*absent*), M.E.C., 1910, 3 Higashi Yamate, Nagasaki.
- White, Rev. S.S., 1890, & W., 1888, A.B.C., Tsuyama.
- White, Miss A.L., 1911, M.E.C., Aoyama Jo Gakuin, Tokyo.
- Whitman, Miss M.A., 1883, A.B.F.M.S., 10 Fukuro-machi, Surugadai, Tokyo.
- Whitney, Mr. J. Percy & W., 1905, Ind., Matsumoto.
- Whitney, W.N., M.D., & W., 1875, Ind., (*absent*).
- Wilbur, Mr. Hollis A., (*absent*), & W., Y.M.C.A., 1909, 3 of 33 Kitano-cho, Nichome, Kobe.
- Wilcox, Miss Edith F., 1904, A.B.F.M.S., (*absent*).
- Wilkinson, Rev. A.T., & W., 1905, M.C.C., (*absent*) 63 Spruce Hill Road, Toronto, Canada.

- Williams, Miss A.B., 1910, M.E.S., Oita Bungo.
 Williams, Miss Lula, 1906, N.C., 219 Higashi-no-cho, Higashi Shirakawa-bashi, Kyoto.
 Williams, Miss Mary E., 1880, M.P., (*absent*).
 Wilson, Rev. W. A., & W., 1880, M.E.S., Okayama.
 Wilson, Miss Ella M., 1903, M.P., (*absent*).
 Wilson, Adj. T., & W., 1906, S.A., 11 Nichome, Ginza, Tokyo.
 Winn, Rev. T. C., & W., 1878, P.M., Tairen, Manchuria.
 Winn, Miss M. L., 1881, R.C.A., Morioka, Iwate-ken.
 Winther, Rev. J. M. T., & W., 1898, Luth., 412 Shinyashiki, Kumamoto.
 Wirick, Miss L. J., 1890, Ind., 72 Wakamatsu-cho, Ushigome, Tokyo.
 Woodd, Rev. C. H. B., & W., 1896, C. of E., Momoyama, Osaka.
 Woodward, Rev. H., & W., 1895, C. of E., Gifu.
 Woodworth, Rev. A. D., D.D., & W., 1892, A.C.C., 26 Kasumi-cho, Azabu, Tokyo.
 Woodworth, Harold F. & W., 1908, Y.M.C.A.T., 53 Isarago-cho, Shiba, Tokyo.
 Wordsworth, Miss R., 1910, C. of E., 106 Zoshigaya, Koishikawa, Tokyo.
 Worley, Rev. J. C., & W., 1889, P.M., Komachi, Matsuyama, Iyo.
 Worth, Miss Ida M., 1895, M.E.S., (*absent*) 2003 Salisbury St., St. Louis, Mo., U.S.A.
 Worthington, Miss H. J., 1899, C. of E., Kure.
 Wright, Miss A. H., 1897, E.C., Mito.
 Wyckoff, Mrs. M. N., 1891, R.C.A., Matsumoto, Shinshu.
 Wylie, Miss M., 1905, C.M.A., 3 Shiratori, Atsuta, Nagoya.
 Wynd, Rev. W., & W., 1891, A.B.F.M.S., 30 Tsukiji, Tokyo.
 Wynne-Wilson, Miss D. S., 1893, C. of E., Ashiya, Settsu.
 Wythe, Miss K. G., 1909, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.

Y

- Young, Miss Bessie, 1905, S.D.A., (*absent*).
 Young, Miss M. M., 1895, C. of E., 33 Nakayamate-dori, 6-chome, Kobe.
 Young, Miss Mariana, 1897, M.E.C., Kwassui Jo Gakko, Nagasaki.
 Youngren, Rev. August & W., 1903, F.M., 1921 Hidein-cho, Tennoji, Osaka.

Z

- Zaugg, Rev. Elmer H., 1906, R.C.U.S., Sendai.

CHRISTIAN SCHOOLS*

Asahigawa, Hokkaido

Sō-ai Kindergarten (<i>Undenom.</i>) Mrs. Sugiura...	...	...	50
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Otaru

Seishu Girl's School (<i>P.M.</i>) Miss Clara H. Rose.			
Higher Girls' School	...	...	45
Kindergarten	...	...	100 145
Children's Society Kindergarten (<i>C.M.S.</i>) Miss C. E.			
Payne...	...	...	56

Sapporo

Hokusei Girls' School (<i>P.M.</i>) Miss S. C. Smith.			
Higher Girls' School	...	...	80 102
Preparatory Department	...	...	22 28
Seikōkwai Kindergarten (<i>C.M.S.</i>) W. E.	...	...	—
Sapporo Girls' School (<i>Cath.</i>)			

Hakodate

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- 49 Jun Fukuin, ed. by U. Yajima.
- 50 Shintenchū, Dendo Gikwai (an association to aid the poor).
- 51 Jindo (Humanity), ed. by Mr. Tomeoka.
- 52 Kirisutokyo Shuho, m., ed. by Mr. Kozaki.
- 53 Heiwa (Peace), m.
- 54 Sambi no Tomo, m., ed. by Mr. S. Sakai.
- 55 Kyokko, 1896, A.B.C., m., Kobe.
- 56 Ruteru, 1902, Luth., m., Kumamoto.
- 57 Nankai no Hikari, Kumiai, m., Imabari, Shikoku.
- 58 Koe, Roman Catholic, Tokyo.
- 59 Shukyo Sekai, bi-monthly, Tokyo, K. Takagaki.
- 60 Shukyo oyobi Bungei, w. Mr. Ariwara.

(Also a number of school periodicals. m., or each term.)

SUNDAY SCHOOL PERIODICALS

- 61 Primary S.S. Scholar's Companion, w.—3 years.
- 62 Junior S.S. Scholar's Companion, w.—3 years.
- 63 Kindergarten Teacher's Manual, qt. 2 years.
- 64 Primary Teacher's Manual, qt. 3 years.
- 65 Junior Teacher's Manual, qt. 3 years.
- 66 Senior Teacher's Manual, qt. 3 years.
- 67 Kindergarten Lesson Picture Roll, qt. 2 years.
- 68 Primary Lesson Picture Roll, qt. 2 years.
- 69 International S. S. Scholars Leaflet—W.
- 70 International S.S. Lesson Monthly—M.
- 71 Sunday School News, m., Tokyo.

ENGLISH PERIODICALS

- 1 Japan Evangelist, 1892, m., ed. by a Board.
 - 2 Gleanings, A.B.F.M.S., bi-m.
 - 3 Electric Messages, O.M.S.
 - 4 Christian News, m.
 - 5 Omi Mustard Seed, m., ed. by W. M. Vories.
 - 6 Japan Quarterly, C.M.S.
 - 7 South Tokyo Diocesan Magazine, S. P. G., 3 times a year.
 - 8 Japan Bréf. Quarterly, Cath.
 - 9 Mission News, 1897, A.B.C., m. exc. Aug. and Oct., ed. by A. W. Stanford.
 - 10 The Messenger, 1910, Pres. Council, ed. by H. S. V. Peete.
 - 11 Tokyo Christian, 1901, Ind., m., ed. by W. D. Cunningham.
 - 12 The Osaka Truth, 1911 bi-m, ed. by C. C. Lilly.
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STATISTICS-I

* Imported from 1911 "Christian Movement." (Applies to the whole column if at the heading of same).

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(18) *c.* Officers. *d.* Corps.

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STATISTICS-II.

See No. 1.

(18) *e.* Officer's Training School. *f.* Rescue House.

(28) *c.* By Y.M.C.A. *d.* Different words. *e.* Hostels.

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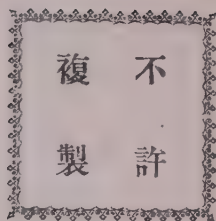
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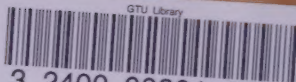
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